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MANUAL
OF THE KNIGHTS
OF THE
Order of the Temple.



TRANSLATED
(From the Paris Edition of 707—1825, by Authority,
By the Chevalier GUYOT, Printer to the Militia of the Temple,)

BY
+ FRA. HENRY LUCAS,
For the Priory of JACQUES DE MOLAY, Liverpool.
1830.

PRINTED BY DAVID MARPLES,
No. 71, Lord-Street, Liverpool.

912.



MANUAL

OF THE KNIGHTS OF THE

Order of the Temple.

Advertisement to this New Edition.

THE Edition of 699 being exhausted, more than a year since, and many Houses and members of the Order having expressed a desire to have a new one, purified from the numerous faults that disfigured the former, the Grand-Master has thought fit to comply with their demands; and has, in consequence, ordered us to superintend the reprinting of the Manual.

It had been already acknowledged, that in all the previous editions, and principally in that published in 4to., in the year 693—1811, counter-signed, *Pro Exemplare*, by the minister of the Order, the Magisterial-Secretary, Louis of the Antilles, the text of the Statutes had been too often altered, either by typographical errors, or by the

substitution of words, or by additions and suppressions, of which it does not pertain to us to qualify here the degree of culpability. These alterations have been denounced to the authorities, and pointed out in verbal-processes, transcribed in the register of sovereign acts, signed by the Grand-Master, as well as by his Lieutenants-General, and addressed by us to the different houses of the Order.

Under these circumstances, and to answer the confidence with which His Eminent Highness has been pleased to honour us, we have extracted from the Archives of the Order the *original* Manuscripts which are there deposited. We have scrupulously followed the text of the Statutes, and we do not fear to affirm that this edition will be the only one, truly official, that has been published up to this day.

We have preferred the size in 18mo., to the size in 8vo., as more convenient, and answering better to the idea of a Manual.

The ancient edicts on the Finances, abrogated by that of the 28 Cisleu—7 Schebet—702, have been replaced by the latter.

The series of Regulating Decrees, already printed, has been augmented by various Decrees of general interest, which we con-

sidered ought to be known by all the Brethren.

We have also added many Decrees of interpretation of Statutes issued by the Grand-Master. These decrees having, in the terms of article 37, the same force as the statutes themselves, ought necessarily to enter into the composition of a work destined to make known to each his rights and his duties.

The List of the Knights who form the actual government of the Order has been preserved, with the requisite changes.

The same has been done with the Bibliographical Table, which we have rendered more complete, and which has been enriched by the notice of the writings published, since the last edition up to this day.

We shall esteem ourselves happy if our exertions and efforts, which have met with the approbation of the Grand-Master, obtain for us also the suffrages of our brethren.

This 24 Aab, 707.

The Minister of the Order,
Grand-Preceptor, charged
with the Portfolio of the
Magisterial-Secretary.

† F. † Narcisse of South-Europe.

EXTRACT
FROM THE GENERAL ACCOUNT OF THE
United Orders of the East
AND OF THE TEMPLE.¹

The Order of the Temple is cosmopolite:
it is divided into two great classes, viz. :—

- 1st. The Order of the East ;
- 2dly. The Order of the Temple.

The Order of the East has given birth to
the Order of the Temple. It is in ancient

¹ A great number of templars having presented to the Grand-Master a petition, suggesting that for the instruction and rule of conduct of the brethren, the *general account of the united Orders of the East and of the Temple: copies of the verbal-process of the inventory of the Sacred Treasure of the Charter of translation of the Statutes of the regulating Decrees of the Grand-Master concerning the Finances of the Order, the list of the Knights of the Order, etc.,*

Egypt that the cradle of the Order of the East is to be found. This institution included several classes or orders of Adepts. The Adepts of the first order were at the same time legislators, judges, and pontiffs. Their polity opposed itself to the propagation of metaphysical knowledge and of the natural sciences, of which they preserved the deposit; and he who durst reveal to the

under the title of *Manual of the Knights of the Order of the Temple*, to be afterwards printed and distributed to whom it may pertain.*

H. E. H., acceding to the wish of his brethren, on the 23 Nisan, 696, named commissioners charged with the digesting of the statutes.† *The eminent Gentlemen the Ministers of the Order, the Grand-Seneschal, John of Westphalia; the Magisterial Secretary, Stephen of Belgium, and the Intendant General of Embassy, Francis of the Antilles; and the 7th Schebet following*, after having taken the advice of the knights admitted to the sitting of the Magisterial Convent, which took place the same day, he has ordered the printing of the present Manual.

* This proposition was also caused by the errors and mutilations which are found in the *copy* of many of the documents issued, which the Magisterial Secretary, the late Louis de Sundgaw, allowed himself to deliver, without having obtained authority; documents that have been printed in a work entitled, *Acta Latomorum*. The esteemed author of this work (Mr. Thory), in expressing his regret at these mutilations (to which he is besides a stranger), has promised to notice them, and to cause them to disappear in the second edition of his book.

† See the decree which precedes the statutes.

people the secrets reserved for the initiated in the order of the sacerdotal Hierarchy, would have been punished with the greatest torment. They only presented to the people unintelligible emblems, which constituted the EXTERIOR Theology. This theology was a compound of absurd dogmas and extravagant practices, but which tended to give more empire to superstition, and to consolidate the Government.

Moses was initiated in Egypt. Profoundly instructed in the theological, physical, and metaphysical mysteries of the priests, he knew how to profit by it to overcome the power of the Magi, and to deliver his companions. *Aaron*, his brother, and the chiefs of the Hebrews, became depositaries of his doctrine. These chiefs, or Levites, were divided into several classes, according to the custom of the Egyptian priests

The *Son of God* appeared afterwards on the stage of the world. He was brought up at the School of Alexandria. Penetrated with a spirit all divine, endowed with the most astonishing dispositions, he knew how to attain to all the degrees of the Egyptian initiation.

On his return to Jerusalem, he presented

himself before the chiefs of the synagogue. He pointed out to them the numerous alterations that the law of Moses had experienced in the hands of the Levites. He confounded them by the force of his genius and the extent of his knowledge. But the Jewish priests, blinded by their passions, persisted in the errors which were their produce and their aliment.

However the time was accomplished JESUS-CHRIST, directing the fruit of his lofty meditations towards the universal civilization and happiness of the world, tore away the veil which hid truth from the people. He preached the love of God, the love of their neighbours, and the equality of all men before the common Father. Consecrating at length, by a sacrifice worthy of the Son of God, the celestial dogmas that he had transmitted, he fixed for ever on the earth, with his Gospels, the religion written in the book of Eternity.

JESUS conferred evangelical initiation on his apostles and on his disciples. He transfused into them his spirit, divided them into several orders, according to what was practised among the Egyptian and Hebrew priests, and placed them under the authority of *John, the beloved disciple, the apostle of*

brotherly love, whom he had instituted Sovereign Pontiff and Patriarch.

John never quitted the East; his *doctrine*, always pure, was never altered by the mixture of any other *doctrine* *Peter* and the other Apostles carried the dogmas of Jesus-Christ amongst distant people; but forced too often, in order to propagate the faith, to conform themselves to the manners and customs of those different nations, even to admit Rites which were not those of the East; some shades and differences glided into the different Gospels, as well as into the *doctrines* of the numerous Christian sects.....

Until about the year 1118, the mysteries and the hierarchical Order of the initiation of Egypt, transmitted to the Jews by Moses, afterwards to the Christians by Jesus-Christ, were religiously preserved by the successors of John the apostle. These mysteries and initiations, regenerated by the evangelical initiation (or baptism), were a sacred deposit which the simplicity of the primitive manners, and always the same of the *Brethren of the East*, had preserved from any alteration.....

The Christians persecuted by the Infidels,

appreciating the courage and piety of those brave Crusaders who, with the sword in one hand, and the cross in the other, fled to the defence of the holy places, and rendering especially a brilliant justice to the virtues and ardent charity of the companions of *Hugh of the Pagans*, thought it their duty to confide to hands so pure the treasure of the knowledge acquired during so many ages, sanctified by the cross, the dogmas and morality of the God-Man. *Hugh* was clothed with the Apostolic Patriarchal Power, and placed in the legitimate Order of the successors of John the apostle or evangelist.

Such is the origin of the foundation of the Order of the Temple, and of the fusion into this order of the various modes of Initiation of the Christians of the East, designated under the title of *Primitive Christians or Johannites*. It is to this initiation that belong the different degrees consecrated by the rules of the Temple, and of which so much has been spoken in the famous but terrible process, instituted against this august Order by Philip the Fair and Clement the 5th, a process by which they wished to cause to pass for impious practices, those which were only proofs, symbols,

signs of recognition, words of rallying, etc., etc., etc.¹

¹ It will not be perhaps amiss to place here the extract of the pontifical decree issued at Vienna, in Dauphiny, in 1312, against the Order of the Temple. By this act the Pope declares that he has not the right to destroy the order, and that it is only *by way of provision* that he pronounces a sentence which was to be the signal of the most frightful persecutions, etc.!!!!

“NOT WITHOUT BITTERNESS AND GRIEF OF HEART (what mockery!) *with the approbation of the Holy Council,** NOT BY WAY OF A DEFINITIVE SENTENCE, *with it hereupon according to the Inquisitions and proceedings taken herein,* WE CANNOT DESTROY the state, habit, and name of the order BY RIGHT, BUT BY WAY OF PROVISION, *or, with the Sanction of an apostolical Ordinance, of irrefragable and PERPETUAL VALIDITY, we have abolished it and its supporters with a PERPETUAL Prohibition, especially forbidding any one henceforth to enter into the said Order, or to take or wear the Habit thereof, or to presume to represent a Templar; if any one shall act contrary hereto, he shall incur the Sentence of Excommunication, by the very fact—Dated at Vienna, 6 non. of May, in the 7th year of our pontificate (2d May, 1312).”* A PROVISIONAL Sentence, to be executed in PERPETUITY!!!

————— Accursed thirst of Gold,
What dost thou not collect in mortal breasts?

* The fathers of the Church assembled at the Council of Vienna, have on the contrary opposed the most lively, as well as the most honourable resistance to the wishes of Clement. But had they given their approbation to the *provisional sentence*, would this act have been less a master-piece of absurdity and iniquity?

Jacques de *Molay* foreseeing the misfortunes that menaced the order, designated for his successor Brother *John-Mark Larmenius*, of Jerusalem, whom he invested with the plenitude of the Apostolic-Patriarchal Authority, and with Magisterial Power. This late Grand-Master transmitted the sovereign powers to Brother Theobald, of Alexandria, as appears by the charter of transmission that John-Mark Larmenius gave, in 1324, a charter of which the original is preserved, with other writings not less precious, etc., etc., etc., in the treasure of the Order of the Temple.

.....
After the death of Jacques de *Molay*, some Scotch Templars having become apostate, at the instigation of the King *Robert Bruce*, ranged themselves under the banners of a new Order instituted by that Prince, and in which the receptions were based on those of the Order of the Temple. It is there that we must seek the origin of Scotch Masonry, and even that of the other masonic Rites. The Scotch Templars were excommunicated in 1324, by *Larmenius*, who declared them *Deserters of the Temple* (*Templi desertores*), and the Knights of Saint-John of Jerusalem, *Despoilers of the Do-*

minions of the Militia (Dominiorum Militiæ spoliatores), placed for ever out of the pale of the Temple; *extra girum Templi, nunc et in futurum, volo, dico, et jubeo*. A similar Anathema has since been pronounced, by several Grand-Masters, against Templars, rebels to the legitimate Authority.

From the schism which was introduced into Scotland, sprang a great number of sects. Nearly all have the pretension of being derived from the Temple, and some of them to call themselves of the *Order itself*.....

The Order of the Temple has never ceased to exist¹ since the time of the persecution, as may be judged by the *Charter*

¹ It is known that after the condemnation of the Templars, a crowd of Knights quitted France, and took refuge chiefly in Scotland, in the East, and in Portugal. They have always made Proselytes; and the Order exists even to this day, although it be not publicly recognised by the sovereigns. The knights are not numerous; but they have preserved their decoration, their Charter, the sword of Jacques de Molay, and some bones of the unfortunate Brethren who perished by fire. The succession of their Grand-Masters has never been interrupted; and there are cited many persons of high distinction, who, since the proscription of the Order, have been invested with that dignity. The different orders of Masonry are,

of transmission, where the acceptation is to be found, *in the handwriting*, of all the Grand-Masters of the Temple, successors of the illustrious Martyr, Jacques de Molay (to whom be honour and glory). This Charter follows the list of the preceding Grand-Masters, preserved in the Depository of *Grand Charters of the Order*, under the title of *Golden Record* (TABULA AUREA).....

Besides many precious monuments, and various Documents, *of great importance as regards history*, irresistible witnesses of its legitimate existence, the Temple possesses in its archives some other articles mentioned in the verbal-process of inventory, dated the

without doubt, only counterfeits of the Order of the Temple, which have arisen in the different countries where the first Knights had retired. Although deprived of its great wealth, and of the privileges which it enjoyed, the true Order of the Temple has never ceased to signalize itself by philanthropic views, and, what is worth still more, by benefits of all kinds. It has preserved its Rite, the religious and military faith, and this sublime fraternity, which Masonry, a little too prodigal, has, notwithstanding, sometimes known how to imitate.

(Vergy, or the Interregnum from 1792 to 1814. A Poem, by the Count of Proisy d' Eppe, in 8vo., page 240, note 5.)

14 Tab, 692 (18th May, 1810), signed by nearly two hundred knights, who have all seen and held these same articles.

.....
 The hierarchical powers of the Temple being pointed out in the Rules and Statutes, we shall not enter here into any detail on this subject; neither shall we speak of the formulary of reception, or of initiation into the different degrees. The publication of these documents is not allowed. It would be, besides, a work of supererogation, in a Manual destined only to make known the general rules or exterior administration. It is for this reason also that we shall not insert in this collection the rules of the *Holy father Bernard*, the constitutions of the Apostolic-Patriarchal Court, etc., etc., etc.

As to the principles of conduct, moral, religious, political, etc., professed in the Temple, as well as in the administrative regimen, it will suffice, to place them in the face of the whole world, to encourage consciences badly enlightened, to repulse the odious accusations directed against the Order by the enemies of all that is good, and to tranquillize the members of the institution on the nature of some divisions created by stray Brethren, but for whom,

they are always pleased to keep the portals of the fold open ; it will suffice, we say, to cite some fragments of allocutions of the Grand-Master, pronounced in the Magisterial Convents, in the anniversaries¹ of the years 1805 and 1812, and transcribed *with their own hand*, in the registers of the sovereign acts, by the magisterial Secretaries, *the late Grand-Prior, Auguste Savinien of Lorraine, and the late Bailiff, Louis of Sundgaw*. These fragments allow the march of the Order to be sufficiently perceived, as to its private government, and its relations with civil society, without its being necessary for us to give any development in this respect.

¹ The anniversary of the martyr is celebrated on the last day of every lunar year.

EXTRACT
FROM THE
Register of Sovereign Acts.

Fragments of the allocutions of the Grand-Master, pronounced by H. E. H. in the Magisterial Convents of the years 1805 and 1812, for the celebration of the Anniversary of the Martyr, &c.

Year 1805.

“To the Eminent Gentlemen, the Grand-Preceptors and other Ministers, our counsellors; the Gentlemen, General-Officers; the Gentlemen, Knights, Esquires, and all the initiated, Our very dear brethren.....

.....
The prediction of the Martyr is accomplished!.....

The Temple will be raised from its ruins....
The Temple ought never to perish.

“Templars of the nineteenth century! it is to you that is reserved the honour of the.

re-edification; you are all worthy of your fathers. Like them, you would have illustrated the finest days of their triumphs and of their glory.....

“ The spirit of the heroes which Syria honoured, which the fierce Ottoman dreaded, and whom cowardly Europeans dared to assassinate, their spirit has never abandoned the order of the temple.

“ The Knights of the holy association have been at all times and in all places, they will always know how to be the noble scions of their noble ancestors.

“ Submissive to the decrees of Providence, submissive to the powers established by the Eternal for the happiness of nations, the Templars can only march for the cause of God and that of his envoys; they can only draw their swords for the cause of Religion, the interests of the people, and the support of the Princes who govern them. Devoted to honour and to their country, they have never listened to the cries of a vengeance without glory; they will never listen to them.....

“ God ! love ! concord ! peace to all ! this is the object of their labours... V. D. S. A ! ... V. D. S. A ! these are the cries of the Knights of the Temple ! ... and those alone

can be uttered by others, who may wish to renew, perhaps, against the august Order, the horrible persecutions of the fourteenth and eighteenth centuries.

“ Without doubt, Gentlemen, the Knights of the Temple have shed, as they shed still, tears over the ashes of the victims!..... Without doubt, their existence is consecrated to the Order, to its glory, to its greatest illustration! ... We know it, they are ready, all, to die to re-establish the Temple on its legitimate foundations, and to give to it the rank which was assigned to it among the powers.

“ But they will never forget that they are the defenders born of these same powers; and always ready to fly to the fields of honour, they will know how there to shed their blood in the ranks even, in the midst and for the sake of their persecutors..... And when the concussions of our revolution came to shake that throne from whence was pronounced the sentence of death of the most illustrious of our martyrs!... where the annihilation of the Order and of those brave men was signed!..... have we not seen the supreme chief of this same order, our predecessor (to whom be honour and glory), by a sublime act of devotion, worthy of a

Knight of the Temple; have we not seen TIMOLEON rally around royalty, and die in defence of the monarch?.....Templars! we shall be always ourselves! the spirit of TIMOLEON will be always with us!.....

“Yes, Gentlemen, the Templar is the just, the noble, the great by excellence.....But if we are these just men; if the Temple exists only for nations and sovereigns; if we are the defenders of the people and of Kings; what is then that secret cause that has kept us aloof, that keeps us aloof from the scene of the world, which has so long hindered our restoration, which retains us still in these obscure and unknown trammels?.....

“What are the causes of our tribulations!...? Let us rather forget, if we can, our misfortunes! and if, to render useful the terrible examples of the past; if, to avoid new catastrophes, we are obliged to fathom the depth of ages, and to carry our views to those atrocious funeral piles that the gulph of time would in vain conceal from our just indignation let us rather say, to our grief! that cannot be at the very moment when we have to return thanks to Heaven for the marked protection that it deigns to shed on our holy institution,

when we have to deliver ourselves to the sweetest hopes Yes, my Brethren, console yourselves ! The Temple will be raised from its ruins !.....

“ The faithful Knights, whom political storms had dispersed, have, in part, rallied around their chiefs ;—a chosen number of novices has made profession at the hands of the Grand-Master ;—a greater number of postulants has already the honour of carrying the arms of the Knights ;—multiplied petitions attest the value that the brethren of the inferior militia set on marching under the banners of chivalry ;—the initiated every where implore ; and exert themselves to merit new favours ;—virtuous strangers are waiting respectfully until the chiefs of the houses of initiation deign to open to them the portals of the East.

“ The Tongues,¹ placed for a long time in an isolated state, too fatal to UNITY, *the essential principle of our Order*, solicit a new aggregation. Those which were formed far from the legitimate authority, in the vortex of schisms, and without any other mission than an inconsiderate zeal, but worthy of our indulgence, come to abjure their errors, to ask the baptism of consecration, and to make oath to exist henceforth only under

¹ q. d. Nations.

the rule, the rites and usages of the order of the Temple.

.....

.....

“ By a courage in which they glory; by a prudence on all occasions, and with the assistance of Knights animated by the love of the Order, the Grand-Master and his Lieutenants-General have, so to speak, dragged out of the revolutionary abyss the deposit of succession, a sacred deposit, which gives the public character of authenticity to our existence. They have replaced on their bases the principal columns of the Temple; and in giving to the Order new brethren, they have given to it devoted friends, immoveable supports.....

“ You, Gentlemen, who for a long time are trained to the honourable fatigues of chivalry! and you, Gentlemen, whom we have admitted since the restoration, and whom we have invested with provisional offices, you also have titles to gratitude; we are pleased to call them to mind, and we proclaim with pleasure your fidelity, and the important services that you have constantly rendered; you, ancient Knights, and you, Gentlemen, for whom the essays have commenced, in the career of the militia,

in the levitical career, and in that of the administration. Your respect for the sovereign orders, your entire confidence, this noble, generous, but necessary faith in the promises of your chiefs, of your elders, your devotion to our person, and to that of their highnesses, our beloved Vicars; the zeal that you have shewn under all circumstances *for the propagation of our faith*; in fine, the exalted virtues of which you have never ceased to give proofs, and the distinguished talents that you have displayed in the different functions that have been provisionally confided to you; what motives to present yourselves to the veneration of the Brethren, and to declare to you that you are henceforth invested with our entire confidence, that our affection for you equals your fidelity, and that you have merited a brilliant reward! Gentlemen, you have helped us to decorate the holy ark.....The Ministers who have approached the sanctuary so worthily, ought not, cannot descend from the elevated rank to which their virtues had called them. You were, you are what the magisterial authority wished, and what he wishes. Remain then the preservers of the Order!

“ Let the sages who have meditated in

silence, reflection, and obedience, on the sublimity of the institution, become the legislators of it! Under their administration, let the Order re-assume its ancient lustre! Let the names of the new restorers of the Temple be allied to the names of the Brethren, whom political tempests have not been able to remove from the guard of the holy places! Let the Knights, inheritors of your virtues, find testimonials of them in the exploits of the Order!.....thus he orders whom the suffrages of his brethren have designated to hold the reins of the government of the militia.

“Consequently, we declare the Preceptorial Court, the Synodal Court, and the Statutory Committees, constituted. We order that the Metropolitan Grand-Convent, the Metropolitan Grand-Postulantia, and the Metropolitan Grand-Conclave of Initiation be installed; and in order that none may be ignorant of it, the Minister of the Order, our Magisterial-Secretary, will read our decrees issued to that effect, as well as all others, emanating from our certain science, both from the plenitude of patriarchal authority, and from the magisterial power that we hold by our irrevocable consecration. V. D. S. A.”

Anniversary of the year 1812.

“.....
 We ought, undoubtedly, surveying the ages of our existence, to burn by turns our incense on the altars that received the fire of the holy initiation, that sacred fire which, *from the mysterious abodes of the sages of Egypt, transported into the temple of Israel, purified by the blood of the God-Man, preserved in the East by the disciples of the Apostle John, placed, in fine, under the guard of Hugh and of his brave companions*, has vivified without interruption, until this day, every one that has borne, every one that bears the sublime title of initiated, and the august character of knight of the temple; that divine fire, of which the celestial flame shines within these precincts, and can only be extinguished with the stars which enlighten the universe..... But our efforts cannot keep pace with our wishes ... time hurries us on and scarcely, perhaps, will it be permitted to our heart to call to mind the affection that we have vowed to you, and that we swear to preserve to our last breath !

“Worthy Ministers of the Most High,¹ we leave to you the care of strewing flowers on the grave of the brethren who live.... in eternity,² and who, not long since, enveloped in a perishable Bark, have merited, by their virtues, to precede us in the sojourn of felicity! We have bewailed them! alas! we bewail them still!!! Weak by our actual existence, can we help succumbing to our weakness?..... But do you, the

¹ Our Lords, the PRIMATE, *Bishop of Saint-Domingo*, Brother William of Nether Sicily, (Mauviel); the Coadjutors-General, Brothers Louis-Simon of Coutances (Lacolley), and Jean-François of Bayeux (Villard); the Coadjutor of the Tongue of Aquitaine, *the Bishop of Ortosia*, Brother Louis-Joseph Siffren of Ortosia (de Salamon); the Coadjutor of the Tongue of Syria, *the Commissary-General of the Holy Land to the Christian-European Powers*, Brother Francisco of Cesarea (Hernandez); all present at the sitting of the Magisterial Convent: His Very-Holy Eminence the Primate, *acting as pontiff*.

² Brothers Antoine-Guillaume of Holstein, Grand-Master of Ceremonies; Etienne of Madeira, Coadjutor-General; Auguste-Savinien of Lorraine, Magisterial-Secretary; Antoine-Nicolas Dumont, Commander-General of the Esquires; Pierre-François of North-Africa, Honorary Grand-Preceptor; Charles Lecler, Administrator of the Metropolitan Grand-Convent; and Pierre-Romain of Rome, Coadjutor-General.

D

Envoys from heaven, you, whom the Saint of Saints has covered with his strength, raise for an instant your voice, and the tears of grief will become the tears of the sweetest hope!..... The Templars never die; their spirit is incessantly in the midst of their brethren. Like the Temple, they are imperishable.

.....
 “We have thought we ought to admit into the bosom of the great family, men whose virtues, zeal, knowledge, and political existence had already placed in the foremost ranks of social order, where they had been designated to us as worthy of being admitted

“Full of confidence in the wise experience of our trusty and well beloved Counsellors, the Minister of the Order, Sigismond of the Luçayes, the Grand-Priors of Wurtemberg, of Paraguay, of Persia, of Nubia, of Portugal, the Commander of Arles, the Knights Theodore-Boyer, Louis-Hyacinthe de Favetti, John Vanderlyn, the Grand-Master has invested them with his power, and has given them orders to carry into the Tongues of Russia, Spain, Portugal, Italy, Helvetia, Aquitaine, Greece, Illyria, Germany, Lombardy, the United States of

America, and into the Bailiwick of Provence, the germ of the virtues that they have found amongst you and we have already learned that vigorous branches of this antique, and always young tree, are springing up in lands that we might call foreign, *if the most indivisible cosmopolitism* were not the appanage of the *united* orders of the East and of the Temple.

.....
 Light flashes have, it is said, appeared on the horizon, in the midst of some passing clouds. Similar to those nocturnal meteors, the offspring of the heat of the day, they must have disappeared like them: they had one common origin.

“Gentlemen, the lightning does not furnish its elements to these fugitive sparks. Such were those that we have been pleased to shew you as forerunners of a storm.....;

“But these clouds, these flashes, had they an important cause, who then at their aspect would have been able to pretend to cast amongst us fears and alarms that you can never know? A breath from you would have sufficed to dissipate them. What! would Brethren scarcely placed on the threshold of the Temple, dare to advance towards the sanctuary, to dictate laws to the

veterans of the Order, to the sacred Pontiffs, who transmitted them the light? would they dare to raise themselves against the sovereign power of the General-Convent, and of the Grand-Master who represents it? would they dare to forget that they are always up, the courageous preservers, the faithful guardians of the Holy Ark? would they dare? !... No, no. Such a scandal will never tarnish the pages of our annals.... The General-Convent has expressed its wish. The General-Convent will be obeyed. Its decrees will be carried into the most rigorous execution. And if still some stray Knights; what do I say? could hearts filled with all the force of virtue, with all the nobleness of sentiment, be open to such base impressions?No. No. Never. The soul of the Templars covered with the sacred shield, is only accessible to honour. A Templar does not forget the oaths he has taken.

“ Gentlemen, we are sure of our Brethren; and when we accepted the honourable mission of commanding you, we knew that our first duty, after that of loving you, was to show the example of obedience to your laws: we knew that our duty was to answer for each of you; and if it were pos-

sible to add still some cause of glory to that which we derive from yours, it would be, without doubt, the noble pride that we experience in believing ourselves named, every time that we have the happiness to hear the name of a brother !!! V. D. S. A.

.....
 “The Princes, our Lieutenants-General, the preceptorial Court, the Ministers of the Altars and the Statutory Committees, always penetrated with the sanctity of their duties, and of the immense responsibility they are under to the Order, have not ceased to enlighten the Grand Master, in the *circumstances so difficult in which he has found himself placed*; and we are pleased, at this moment, to bear testimony to their wisdom, to their zeal, and to their experience..... We are indebted to them principally for the decree that we have issued on the Finances, and of which the completion will be one of the principal subjects which ought to be attended to in the next session of the statutory committees.....

“We shall not speak of what the Order owes particularly to the Grand-Hospitaller and the Grand-Treasurers. The gratitude of the unfortunate has, for a long time, caused their affecting voice to be heard;

and our beloved Grand Prior of Mexico receives, every day, the just reward of the benefits that he does not cease to distribute.

“ Since the time when the brands of discord have been agitated in the temple, the dilapidation of the treasure menaced the Administration with a desperate ruin. The devotedness of the Bailiff, Mr. Louis, of Burgundy,¹ Grand-Treasurer, and of the Bailiff, Mr. Francis-Ignatius, of Maryland, Vice-Grand-Treasurer, has known how to arrest this march of destruction..... And if the projects of these honourable Templars be adopted by the Statutory Committees, we can promise ourselves a system of finances perfectly co-ordinated, a just repartition of the tributes, and a very great relief to the contributors.

As for us, we declare to you that we have it in contemplation to order the publication of the Budget of the receipts and expenses of each year, and to send it to all those who

¹ Heaven having recalled to itself, the 14th Védar, 695 (5th May, 1814), His Very-Holy Eminence the Primate, William of the Antilles, (ex-titular of the Grand Priory of citerior Sicily,) the title of this last Grand Priory has been conferred on the Bailiff, Mr. Louis of Burgundy, now Grand-Hospitaller.

have an interest in being acquainted with it. Good order seems to dictate to us imperiously this measure, which we shall however submit to the wisdom of the Council.

.....

.....

“We have only to congratulate ourselves on having instituted the different houses which constitute the glory, as well as the support, of the Temple; and to bring to mind, among others, those of Paris, Hamburgh, Troyes, Nantes, Basle, Rome, Naples, Lisbon, New York, &c., is to bring to mind, at the same time, the titles that they have all acquired to our esteem, and to our love.....

“We regret that time has not permitted us to lay before you the names and acts of virtue, of zeal, and attachment of the brethren, whom the several houses have thought fit to associate with the destinies of the Order: it will suffice us to say, that the glory of the Temple acquires every day new rays; and that its columns, rich with the finest ornaments, arise on all sides with rapidity; preserving always, in their elevation, harmony and majesty of proportion, as well as the strength which must render them im-

movable even in the midst of the most violent tempests.....

.....

“Brethren of the inferior militia, you owe to your services, to your fidelity, and to your obedience, the having been admitted to the participation of this solemnity. Without doubt you will know how to appreciate the honour that is conferred on you..... The sentiment of what you are, cannot, for a single moment, allow you to forget your engagements. We have besides for guarantees, yourselves and the suffrages of your Brethren, the result of the rigorous examination which has preceded your admission.

“You will always remember, that you have been chosen to concur with us in the building of the Temple, and to render yourselves worthy, by constant labours, to succeed one day to the noble but unfortunate Knights, whose virtues and courage will be for ever our models.

“No doubt, but that your zeal and your efforts will soon make you attain the end where we are arrived.

“From that time, jealous of multiplying the Sages of the East, our Brethren will be

eager to open for you the shining portals ;
and received, perhaps, one day among the
Pontiffs of religion, you will come to mix
your songs with ours, to thank the Most
High for a favour that so many Brethren
solicit, and that few know how to obtain.
V. D. S. A."

GENERAL CONVENT.

SITTING OF THE 14 TAB, 692 (18TH MAY, 1810).

EXTRACT

From the Verbal-Process drawn up in execution of the Law of the 29 Véadar, 691, for the inventory of the Charter, Statutes, Relics, and Insignia, composing the Sacred Treasure¹ of the Order of the Temple.²

The fourteenth day of the Moon Tab, in the year of the Order six hundred and ninety-two, in the sixth of the Grandmaster-

¹ Exterior.

² The Cenotaph; the winding sheet; the bones of the martyrs; the sword of the Martyr JACQUES; the helmet of the martyr GUY; the spurs of; the peace (*pair*) of SAINT JOHN; the seal of the Grand-Master JOHN; the seal of the Knight of the Crusade; the seal of *Saint-John*; the patine; the primate's cross and mitres; the standard; the banner of war; the original of the inventory, and of the antique manuscripts; the archetypes of the Statutes decreed by the last general-Convents;

ship ; the eighteenth of May, in the year of our Lord Jesus Christ one thousand eight hundred and ten ;

In execution of the law passed by the General-Convent, in its sitting of the twenty ninth Véadar, six hundred and ninety one, of which the following is an extract :

The General-Convent, having heard the report of the Commission, adopting the motives which are therein developed ;

Considering that all the Members of the Order are responsible for the statutes, charter, insignia, etc.

Decrees :

1st. The Secretary of the General-Convent and the Magisterial-Secretary shall draw up a verbal-process, containing the literal Copy of the Charter of transmission and of the statutes, as well as the detailed state of the insignia ; august and precious property of the Order, of which the Magis-

the charter of transmission, as well as the objects which were mutilated or injured, when they tore them away from the care of the last *deposed* Magisterial Secretary (Louis, of Sundgaw), are placed in the Apostolical-Patriarchal Archives, under the safeguard of the Grand-Master, and of *eleven* Knights, who have each a key of the sacred Treasure.

tracy¹ is rendered responsible, according to the said verbal-process.

2dly. This verbal-process, transcribed on the registers of the General-Convent, shall be certified by the signature of all the Members present, who shall also sign the duplicate which shall be placed in the depository.

3dly. A circular of the state of the Insignia shall be addressed to all the houses of the order, to be deposited in their archives.....

8thly. The General-Convent decrees a particular homage to Their Eminent Highnesses the Grand-Master and the Lieutenants-General of Africa, of Asia, and of Europe; and solemnly proclaims their noble courage, and the gratitude of the Order, for having preserved, at the peril of their lives, in unfortunate times, the statutes, charter, and insignia, etc., sacred monuments of the Order of the Temple.

9thly. The present decree shall be transcribed at the head of the verbal-process ordered by the 1st article, and of the circulars mentioned in the 3d article.

As also, in consequence of the summons

¹ The Magistracy, until the Epoch of the previous General-Convent, was composed of the Grand-Master, and of the four Lieutenants-General.

that H. E. H., the Grand-Master, has deigned to address us, in General-Convent, in the sitting of the 10 Nisan last, we, Charles of Tartary, Minister of the Order, Secretary of the General-Convent, Grand-Preceptor of the North of Europe, Grand-Prior of Tartary, Bailiff of Rousillon, Commander of Clermont,¹

And Auguste Savinien of Lorraine, Minister of the Order, Magisterial-Secretary, Grand-Prior of Lorraine, Bailiff of Champagne, Commander of Rouen,

Have retired to the Magisterial Palace before Their Eminent Highnesses the very great, very powerful, and very excellent Princes, our most serene Lords, the Grand-Master, and the Lieutenants-General of Asia, Africa, Europe, and America, assembled in Sovereign-Council,

For the purpose of receiving from their hands the communication of the antique objects, forming the sacred Treasure of the Order, that of the said objects a faithful and general Inventory might be made by us. Their E. H. have presented to us,

1st. The Charter of transmission, written in two columns and a half, on a very large skin of parchment, adorned, according to

¹ Now a Prince of the Order.

the taste of the time, with gothic architectural drawings, with letters in flower work, coloured, gilt, and silvered; of which the first shows a Knight leaning on a shield, with the arms of the Cross of the Order.

Above, at the top, is painted the Conventual-Cross, in the gothic form.

At the bottom is the Seal of the Militia, suspended by strings of parchment.

The acceptations, by the Grand-Masters, begin towards the middle of the third column, continuing to the following, and ending two-thirds down the margin to the right. Of which charter, we have transcribed the present copy :—

I, Brother John-Mark *Larmenius*, of Jerusalem, by the grace of God, and by the most secret decree of the venerable and most holy Martyr, Grand-Master of the Militia of the Temple (to whom be honour and glory), confirmed by the common Council of the Brethren, invested with the supreme and Grand-Mastership over the universal Order of the Temple, to all who shall see these decreatory letters, thrice greeting.

Be it known to all, both present and future, that with declining strength, owing to extreme age, and having duly considered

the perplexity of affairs, and the weight of government, for the greater glory of God, the protection and safety of the Order, of the Brethren, and of the Statutes, I, the aforesaid, humble Master of the Militia of the Temple, have resolved to deposit the Grand-Mastership in more able hands.

Therefore, by the help of God, and with the unanimous consent of the Knights of the Grand-Convent, I have conferred, and by this present decree do confer for life, the Grand-Mastership, authority, and privileges of the Order of the Temple upon the eminent Commander, and my very dear Brother, Francis-Thomas Theobald, of Alexandria, with power, according to the laws of the time and affairs, to confer the supreme and Grand-Mastership and supreme authority of the Order of the Temple, on another Brother, eminently endowed with nobility of the institution and of quality, and with probity of manners. Wherefore, for the perpetuity of the Mastership, that the line of successors may be uninterrupted, and for upholding the integrity of the Statutes, I also decree that the Mastership be not transferred without the consent of the General-Convent of Fellow-Soldiers of the Temple, as often as it shall be necessary to

assemble this Grand-Convent ; and matters being thus arranged amongst them, a successor may be elected at the will of the Knights.

And lest the duties of the Supreme-Office languish, let there be now and perpetually four Deputy Grand-Masters, having supreme power, eminence, and authority over the universal Order, saving the right of the Grand-Master : which Deputy-Masters are to be elected from among the seniors according to the rank of profession. Which Statute I commend to the Brethren of our aforesaid sacred, worshipful, and most happy Master, the Martyr (to whom be honour and glory), Amen.

Lastly, with the Decree of the Grand-Convent of the Brethren, by my supreme delegated authority, I will, declare, and decree the Scotch-Templars deserters of the Order, cast off with an anathema, they and their Brethren of St. John of Jerusalem, despoilers of the dominions of the Militia (to whom may God shew mercy), without the pale of the Temple, now and for ever.

Therefore I have appointed signs, unknown to and out of the reach of the false Brethren, to be orally delivered by Fellow-Soldiers, and in the manner that in the

Grand-Convent it has already been pleased to deliver them.¹

But which signs are only communicated after due profession and consecration as a Knight, according to the statutes, rites, and usages of Fellow-Soldiers of the Temple, transmitted by me to the aforesaid eminent Commander, as I have had them delivered into my hands from the Worshipful-Master and most holy Martyr (to whom be honour and glory). Let it be done as I have said. Let it be done. Amen.

Given by me, John-Mark *Larmenius*, the thirteenth day of February, 1324.

I, Francis-Thomas-Theobald, of *Alexandria*, by the help of God, have accepted the Grand-Mastership, 1324.

I, Arnold *De Braque*, by the help of God, have accepted the Grand-Mastership, 1340.

I, John of *Clermont*, by the help of God, have accepted the Grand-Mastership, 1349.

I, Bertrand *Duguesclin*, by the help of God, have accepted the Grand-Mastership, 1357.

I, John of *Armenia*, by the help of God, have accepted the Grand-Mastership, 1381.

I, Bernard of *Armenia*, by the help of

¹ See the Magisterial Decree on the new Signs of Recognition, prescribed by the General-Convent in the year 695.

God, have accepted the Grand-Mastership, 1392.

I, John of *Armenia*, by the help of God, have accepted the Grand-Mastership, 1419.

I, John *Croyus*, by the help of God, have accepted the Grand-Mastership, 1451.

I, Robert *Lenoncurtius*, by the help of God, have accepted the Grand-Mastership, 1478.

I, *Galeatius de Salazar*, by the help of God, have accepted the Grand-Mastership, 1497.

I, Philip *Chabotius*, by the help of God, have accepted the Grand-Mastership, 1516.

I, Gaspard *De Salciaco*, Tavanensis, by the help of God, have accepted the Grand-Mastership, 1544.

I, Henry of *Mount Morentcy*, by the help of God, have accepted the Grand-Mastership, 1574.

I, Charles *Valesius*, by the help of God, have accepted the Grand-Mastership, 1615.

I, James *Ruxellius de Granceio*, by the help of God, have accepted the Grand-Mastership, 1651.

I, James-Henry *De Duro Forti*, Duke of *Duras*, by the help of God, have accepted the Grand-Mastership, 1681.

I, Philip, Duke of *Aurelia*, by the help

of God, have accepted the Grand-Mastership, 1705.

I, Louis-Augustus of *Bourbon*, Duke of Maine, by the help of God, have accepted the Grand-Mastership, 1724.

I, Louis-Henry of *Bourbon-Condé*, by the help of God, have accepted the Grand-Mastership, 1737.

I, Louis-Francis of *Bourbon-Conty*, by the help of God, have accepted the Grand-Mastership, 1741.

I, Louis-Hercules Timoleon of *Cossé Brissac*, by the help of God, have accepted the Grand-Mastership, 1776.

I, Claude-Matthew *Radix de Chevillon*, Senior-Deputy-Master of the Temple, in the presence of Brothers Prospero-Maria-Peter-Michael *Charpentier of Saintot*, Bernard Raymond *Fabré-Palaprat*, Deputy-Masters of the Temple, and John-Baptist-Augustus of *Courchant*,¹ Grand-Preceptor,

¹ Elected and consecrated Lieutenant-General with the title of Europe* in 1814, after the death of Lieutenant-General Claude-Matthew of Europe (*Radix of Chevillon*), and in consequence of the accession of Bernard-Raymond of America (*Fabré-Palaprat*), to the Grand-Mastership; afterwards named by the Grand-Master, Prince-Delegate.

* From the year of the Order 586, to the year 693, the consecration of the Lieutenant-Generals has taken place in the

have delivered these decretory letters, deposited with me in troublesome times by Louis-Hercules Timoleon of *Cossé-Brissac*, Grand-Master, to Brother Jacob-Philip *Ledru*, Senior-Deputy-Master of the Temple, that these letters may be in force in time convenient for a perpetual memorial of our Order, *according to the oriental ritual* (see the levitical ritual). The tenth day of June, 1804.

I, Bernard-Raymund *Fabré-Palaprat*, by the help of God, have accepted the Grand-Mastership, the fourth day of November, 1804.

2dly.—The archetype of the Statutes of the year of the Order five hundred and eight-seven, transcribed by the hand on twenty-seven folios of paper, bound in one volume in small *folio*, covered with crimson velvet, without ornaments, doubled in satin of the same colour, and gilt on the edges; there being one blank folio at the beginning and four at the end, in all thirty-two folios, fastened at the bottom by a crimson silk string, from which hangs a large gothic seal, oval at the point, of green wax, stamped

same manner as that of the Grand-Master. The General-Convent held in the year 693 has established some changes in the mode of exaltation of the Lieutenant-Generals. (See chapter 7 of the Statutes.)

on one side with the effigy of Saint John the Baptist, supported by a trait, beneath which is the Escutcheon bearing the Cross of the Temple, and the inscription, *Mil. Templ. sigillum*; and on the other side, the Cross of the Order, in a round shield.

Above the second folio is the Cartouche of the Arms of the Order, then for first letter a P, on an Escutcheon quartered with the Arms of the Order, and the Arms of the Grand-Master.

At the back of the twenty-seventh folio are the signatures of the Grand-Master Philip, and of his Lieutenants-General, John Hercules of Africa, Francis-Louis Leopold of Europe, Henry of Asia, Marie-Louis of America; and lower down, that of the Magisterial-Secretary, Pierre d' Urbin.

Of which archetype we have transcribed the present copy:—

To the greater glory of God.

STATUTES

of the Fellow-Soldiers of the Order of the Temple, from the Rules

sanctioned in the General-Convents,

Digested,

By the General-Versalian-Convent,

In the year one thousand seven hundred
and five,

And brought together into one Code,
PHILIP, &c.

3dly. A little Relick of brass, in the form of a gothic church, containing, in a linen winding-sheet, four fragments of burnt bones, extracted from the funeral pile of the most illustrious Martyrs of the Order.

4thly. An Iron Sword, cruciform, surmounted by a Ball, and presumed to have been used by the Grand-Master, the very glorious Martyr **JACQUES**.

5thly. An Iron Helmet, with a Visor, with the arms of dauphins, and damasked in gold, presumed to be that of the glorious Martyr Guy, dauphin of Auvergne.

6thly. An old Spur, of gilt brass.

7thly. A Bronzed Patine, in the interior of which is engraved a hand, stretched out, of which the little and fourth fingers are folded into the palm.

8thly. A Paix, in gilt bronze, representing Saint John under a gothic arcade.

9thly. Three Gothic Seals of bronze, in oval, pointed form, and of different sizes, designated in the Statutes under the names of the Seal of the *Grand-Master John*, Seal of the *Crusader-Knight*, and Seal of *Saint John*.

10thly. A Top of an ivory Cross, and

three stuff Mitres, one in gold, embroidered in silk, and two in silver, embroidered in pearls, having served in the ceremonies of the Order.

11th. The Standard, in white woollen stuff, with the Cross of the Order.

12th. The Banner of War, in white woollen stuff, with four black pales.

Of all and each of which Monuments, the Sacred Treasure of the Order of the Temple, to us presented by their E. H., our Sovereign-Lords, we have, under their inspection, drawn up and concluded the present Inventory, by us made in duplicate, viz. one in the Register of the General-Convent, and the present in sixty folios, which will be, with the Magisterial-Decree, furnished with the Signatures of all the Knights present at the sitting of the closing of the General-Convent, with the Seals of the Order attached, and deposited in the chest with five keys, in perpetual testimony of the veneration of all.

This was so done at the Magisterial-Palace, at Paris, the aforesaid day and year, by virtue of the powers that have been confided to us by the law of the twenty-ninth Véadar, 691, above mentioned.

In testimony whereof, I have signed,
*The Grand-Preceptor, Secretary of
 the General-Convent.*

✠ F. Charles of Tartary.

In testimony whereof, I have signed,
*The Minister of the Order,
 Magisterial-Secretary.*

✠ F. Auguste-Savinien of Lorraine.

“ Bernard-Raymond, Grand-Master, etc.
 To all to whom these present Letters shall
 come, thrice greeting.

The General-Convent having determined,
 in the sitting of the 29 Véadar last, the
 manner of Inventory, and deposit of the
 Sacred-Treasure of the Order, the custody
 of which is confided to us by the Statutes,
 as well as the solemnities that are to ac-
 company the representation of it, at the
 opening and closing of all the sessions of
 the General-Convent ;

Wishing to fulfil, in all their extent, dis-
 positions as prudent and wise in their reli-
 gious purpose, as in the noble confidence
 with which the holy Militia reposes their
 execution in our vigilance ;

After having caused to be drawn up in
 our presence, by our truly, well-beloved,
 and very dear Brethren, the Ministers, the

Secretary of the General-Convent, and the Magisterial-Secretary, the Inventory of the said treasure ;

We have decreed and decree as follows :

Art. 1st. The Inventory drawn up this day in our presence, and transcribed at the head of the present decree, by the Ministers, the Secretary of the General-Convent, and the Magisterial-Secretary, of the precious Monuments composing the Sacred-Treasure of the Order, is acknowledged good and faithful, and approved of by us in all its contents.

2d. The said Inventory, as well as the Monuments therein related and described, will be presented to the General-Convent in the sitting of this day, to be there recognised by the signature of all the Knights present, both in the register of the General-Convent, and in the duplicate-voucher, which, in the terms of the law of the 29th Véadar, 691, is to remain deposited in the chest with five keys.

3d. In execution of the said law, the present Decree will be also put into the chest, as a solemn act of deposit, and perpetual guarantee of the religious exactitude with which we have satisfied measures so important to the holy and long destinies that the Order is called upon to fulfil.

F

For these reasons, let the present Decree be expedited by our Magisterial-Secretary, and transcribed in continuation of the verbal-process of the Inventory, both in the registers of the General-Convent, and in the document deposited in the chest, to receive there-to the signatures of all the Knights present, to be sealed by the Grand-Chancellor, and afterwards Extracts of it to be sent to all the Houses of the Order.

Given at Paris, in our Magisterial-Palace, the fourteenth day of the Moon of Tab, in the year of the Order six hundred and ninety-two; the sixth of our Grand-Mastership; the fifteenth of May, in the year of our Lord Jesus Christ one thousand eight hundred and ten.

✠ F. BERNARD-RAYMOND,

✠ F. J. P. OF AFRICA,

✠ F. P. M. P. M. OF ASIA,

✠ F. J. B. A. OF EUROPE.

✠ F. H. L. OF AMERICA.

By command of their E. H. the
Minister of the Order, Ma-
gisterial-Secretary.

✠ F. AUGUSTE-SAVINIEN OF LORRAINE.

And the said day, the fourteenth day of the Moon of Tab, in the year of the Order

six hundred and ninety-two; the sixth of the Grand-Mastership, the eighteenth of May, one thousand eight hundred and ten, the present act has been in General-Convent clothed with the signature of all the Knights present, to whom each of the monuments therein mentioned has been presented by the Magistracy, and, during the sitting, deposited in the chest with five keys,¹ after having received the oath from all, conformably to the law of the 29th Véadar.

✠ F. BERNARD RAYMOND,
 ✠ F. P. M. P. M. OF ASIA,
 ✠ F. J. B. A. OF EUROPE.
 ✠ F. H. L. OF AMERICA.

✠ F. Jean-Pierre-Joseph of Egypt; ✠ F. Ch.-A. G. of Sweden; ✠ F. Emmanuel of Palestine; ✠ F. Guillaume-Jacques of Hungary; ✠ F. G. of Greece; ✠ F. ✠ Edme-Claude of Scotland; ✠ F. Ch. of Tartary; ✠ F. ✠ Pierre-Romain of Rome; ✠ F. ✠ Louis of Coutances; ✠ F. ✠ Jean-François of Bayeux; ✠ F. Florence-Nicolas of Navarre; ✠ F. Auguste-Savinien of Lorraine; ✠ F. Louis of Indostan; ✠ F. Fortuné of Saxony; ✠ F. ✠ Jean-Jacq. of

¹ The chest of deposit is now shut with twelve keys. (See page 34, note.)

Mexico; † F. Louis of Sundgaw; ‡ F.
 Charles-Louis of Foix; ‡ F. Jean-Fran-
 çois of Norway; ‡ F. François of Bohemia;
 ‡ F. Constant of Brunswick; ‡ Pierre-
 Frederic of Murcia; † F. Casimir of Dal-
 matia; † F. Ch. Louis of the United States;
 ‡ F. ‡ Etienne-Charles of Madeira; ‡
 F. † Ant.-Guillaume of Brabant; ‡ F.
 Jean-Baptiste of Touraine; ‡ F. Etienne-
 Jean-Désiré of Lisle; ‡ Anne-Louis of
 Berry; ‡ F. Louis of Artois; † F. Cas.
 of Vannes; ‡ F. Franç.-Augustin of Nova
 Scotia; ‡ F. Jean-Marie of Tuscany; †
 F. Constantin of Autun; ‡ F. Alexandre
 of Puy; ‡ F. Etienne-François of Hain-
 hault; ‡ F. † Thomas-Pascal of Aquit-
 aine; ‡ F. Franç.-Alvaro of the Azores;
 ‡ F. Aubin of Ethiopia; ‡ F. Pierre of
 Abyssinia; ‡ F. Jérôme of Guinea; ‡ F.
 Joseph-Cæsar of the Antilles; ‡ F. Juste
 of Japan; ‡ F. † Franç. of Cesarea; ‡ F.
 Marc-Antoine of Ragusa; ‡ F. François of
 Barcelona; ‡ F. Sextius of Arles; † F.
 Etienne of Verdun; † F. Jacques of Toul;
 ‡ F. Williams of Metz; ‡ F. Frédéric of
 Nevers; † F. Pierre-Joseph of Fonde-
 violle; ‡ F. Philib of Belfort; ‡ F.
 Charles of Argent; † F. Frédéric Berdot;
 † F. Cl.-Daniel Doumerc; † F. François-

Scribe; † F. Stéphanie-Franç. Dumontier;
 † F. Charles-Brault; † F. Aimé-Claude
 Bourrie; † F. Hyacinthe of Favet; † F.
 Meunier of Montengis; † F. † Sigismond
 of Neukomm; † F. Franç. of Lessert;
 † F. Gustave of Hantefort; † F. Lecou-
 teux of Vertron; † F. Pierre of Balk; †
 F. Ch.-Brunet; † F. Franç.-Berlier; † F.
 Jean-Pierre Schneider; † F. Jean-Vander-
 lyn; † F. Henri-Karcher; † F. Alex.
 of Marandet; † F. Charles-Descourtils;
 † F. Vandenbulcke; † F. Anjorant; †
 F. Jean-Frédéric Fries, etc. etc. etc.

By command of their E. H.

The Minister of the Order, Ma-
 gisterial-Secretary;

† F. Auguste-Savinien of Lorraine.

Sealed by us, Vice-Grand-Chan-
 cellor of the Order,

† F. Louis of Sundgaw.

Bernard-Raymond, by the Grace of God,
 and the suffrages of our Brethren, Grand
 Master of the Militia of the Temple, S. P.
 and P.

To all those who shall see or hear these
 presents read,

Thrice greeting.

Having seen the verbal-process of the

sittings of the General-Convent, of the 1 and 5 Nisan and 6 Tab, 695, setting forth the changes and modifications made in the Statutes of the Order of the Temple ;

Having seen the title of the General-Statutes, stating that some Statutes are composed of the rules sanctioned by the General-Convents ;

Having seen the disposition of the intimate rule prescribed or consecrated by our most ancient General-Convents, etc., comprehending the Magisterial, Pontifical, and Patriarchal Ritual, the Levitical Ritual, the Military Ritual, the Ritual of Initiation, the Ritual of the high Militia and of the profession, the Manual of the Chancery, the Formulary of the Temple, the Golden Table, the Rule of Saint Bernard, the Book of Morals, the Gospels of the Apostle John, S. P. & P., the Doctrine of Initiation, etc., etc.;

Considering that the insertion of some articles of this intimate rule of the Temple, in the archetype of the general rule, ought, in rendering this last rule more complete, to concur to make known more particularly, and as much as is possible, to all the Brethren, their rights, and their religious and military duties, the rank of the Order in

both hierarchies, the style consecrated for the digesting of the letters patent, diplomas, etc., etc., etc.;

Having seen, besides, the 37th article of the Statutes, by which the right of interpreting the rules and laws is granted to the Grand-Master ;

Having heard our Privy-Council, we have decreed and do decree as follows :

Art. 1st. The general Statutes of the Order of the Temple shall be digested according to the decrees issued by the General-Convent, in the sittings of the 1 and 5 Nisan, and 6 Tab, 695.

Art. 2nd. The dispositions of the intimate and legal rule shall be inserted in the said Statutes, which have been pointed out to us by his very Holy-Eminence the Primate, our Worshipful Brother William of the Antilles.

Art. 3rd. The digesting of the Statutes, made in execution and according to the spirit of our present decree, shall be submitted in Magisterial-Council, to our Magisterial-Patriarchal-Sanction, under the care of the Ministers of the Order, the Grand-Seneschal, Magisterial-Secretary, and Intendant-General of Embassy, whom we charge especially with the aforesaid digest.

Given at Paris, in our Magisterial-Palace,
the 23 of the Moon of Nisan, in the year
of the Order, 696, the tenth of our Grand-
Mastership, and of our Patriarchate, the
13th of the month of April, in the year of
our Lord Jesus-Christ, 1814.

(Signed) ✠ F. BERNARD RAYMOND.

By command of H. E. H.

The Minister of the Order, Ma-
gisterial Secretary,

Signed ✠ F. ✠ Etienne of Belgium.

By command of H. E. H.

Registered and sealed in the Grand
Chancery,

The Minister of the Order, Grand
Chancellor,

Signed ✠ F. ✠ Sigismond of the Lucayes.

By command of H. E. H.

Registered in the Grand Seneschal's
Office,

For the Minister of the Order,
the Grand Seneschal.

Signed ✠ F. Joseph of Milan.

STATUTES,

OF THE FELLOW-SOLDIERS OF THE ORDER OF THE TEMPLE.

From the Rules sanctioned in the General-Convents, especially, digested in the General-Versalian-Convent, in the year 586, and in the General-Lutetian-Convents, in the year 693, and in the year 695, and brought together into one Code.

TO THE GREATER GLORY OF GOD.

BERNARD-RAYMOND, *by the grace of God, and the suffrages of the Brethren*, Grand-Master of the Militia of the Temple, supreme Pontiff and Patriarch, *to all by whom these presents shall be seen or heard, thrice greeting.*

THE GENERAL-CONVENT of Fellow-Soldiers of the Temple, this first day of the Moon Nisan, in the 695th year of the Order, in the ninth year of our Mastership, and of our Patriarchate, the first day of the month of April, in the year of our Lord J. C. 1813, held at Paris, HAS DECREED that

the STATUTES, thus digested, be observed as the RULES OF THE MILITIA OF THE TEMPLE, throughout the universal empire of the Order.

CHAPTER 1. OF THE ORDER.

Article 1. THE ORDER OF FELLOW-SOLDIERS OF THE TEMPLE consists of all Knights chosen by vote, and consecrated, according to the rules, rites, and usages of the Order.

2. The Order of Fellow-Soldiers of the Temple, both without and within the Houses of the Inferior Militia, is designated *the Order of the East*.

3. Supreme Acts govern the Order, viz. the *Rules*, written by the holy Father *Bernard*; the *Charter of Transmission*, granted by the *Grand and most renowned Master, John Mark* (to whom be honour and glory), the 13th day of the month of February, in the year 1324, and subscribed by the *Grand-Masters* his successors; the *Rules*, according to Art. 16 and 17, and the *Laws*, according to Art. 18, sanctioned in *General-Convents*, and the *Magisterial-Decrees*.

4. The Insignia or Armorial Bearings of the Order are, Insignia granted by the Su-

preme-Pontiff Eugene the third, of the Roman Religion, and also, in a shield or silver field, with a *Red Cross encircled*, affixed to the Charter of Transmission.

5. The Insignia of the Order are attached to all Acts.

6. Supreme Acts may be sealed with Ancient Seals of the Order, namely, with the Seal of the *Grand Master John*, with the Seal of the *Knight-Crusader*, with the Seal of *Saint-John*.

7. The Grand Standard of the Order, called *Baucennus*, is white, ornamented with the Cross of the Order.

8. *The Banner of War* is white, with four black pales placed on the upper part.

CHAPTER 2.

OF THE HIERARCHY OF THE ORDER.

9. The Hierarchy of the Order is thus constituted :—THE GENERAL-CONVENT ; THE GRAND-MASTER ; *the Magisterial-Prince ; the Privy-Council ; the Preceptorial-Court ; the Synodal-Court ; the Statutory-Committees ; the Grand-Priories ; the Bailiwicks ; the Commanderies ; the Convents, or Houses of Knights and Novitiate-Esquires ; the Chapters of Postulants, and*

Conclaves of Initiation, together with *Abbeys* for Ladies¹ and Canonesses.

CHAPTER 3.

OF THE GENERAL CONVENT.

10. The General-Convent is composed of the whole Congregation of Knights, with the exception in Art. 488.

11. Every General-Convent, is to be announced, at least six months before the Session, by circular letters to be sent to the Prior of each Convent; of which letters the Prior is bound to give notice to the Knights under his command.

12. The Decree of Convocation is sent by the Magisterial-Secretary to the Grand-Marshall; which Marshal, together with the Governor-General, and Grand-Master of Commands, is bound to see the Decree executed.

13. The *General-Convent* is assembled only by the Decree of the Grand-Master, saving Art. 14.

14. If the *Grand-Mastership*, or *Supreme-Magisterial-Office* be vacant (in case the Magisterial-Prince be not appointed), and after three hundred days have elapsed, *the*

¹ Pro Equitissis et Canonissis.

General-Convent, if it shall not be assembled, on the three hundred and first day, assembles by right at ten o'clock in the morning, at the Magisterial-Palace. The Knight amongst those present, invested with the greatest honours, presides over the *General-Convent*.

15. No proposition can be made in the *General-Convent*, unless at least thirty days before the Session of the *Convent*, it shall have been entered in the Register of the *Grand-Master*; of which propositions thus entered the Abstract of the *General-Convent* furnishes proof.

16. In the *General-Convent* alone, Rules are made or altered; but Rules are made or altered if the number approving shall be eight times greater than the number dissenting.

17. The Rules are not altered unless proposed by the *Grand-Master* himself.

18. In the *General-Convent* alone, and by the greater number of votes, Laws are made, altered, or repealed: in the same way Magisterial-Decrees are sanctioned or repealed, whereof an appeal shall be entered, in the Register of the Grand-Seneschal, thirty days, at least, before the Session of the *General-Convent*.

19. The *General-Convent* appoints Candi-

dates to the vacant Magisterial-Dignity, as by Art. 30, by the greater number of votes.

20. The *Grand-Master* is the President of the *General-Convent*, when the *Grand-Master* does not preside in the *Convent*, the Magisterial-Prince is President. If a Magisterial-Prince be not appointed, or do not preside, the Senior by election among the Deputy-Grand-Masters is President; and if these Deputies be absent, the Knight among those present presides who is invested with the greatest honours.

21. In the *General-Convent* the Junior by election among the Grand-Preceptors present is Secretary; but if the Grand-Preceptors be absent, the highest in rank after the President, among those present, is Secretary.

22. If there be an equality of votes in the General Convent, the *Grand-Master* decides the matter, or the President, according to Art. 14.

23. The Acts of the *General-Convent* are not invalid, but conclusive, although one or more Knights be absent.

24. The *General Convent* is dissolved on the completion of the minutes.

25. The *Grand-Master* may prorogue the *General-Convent*.

CHAPTER 4.
OF THE GRAND-MASTER.

26. **THE GRAND-MASTER** holds the government of the Order; therefore he alone has the supreme eminence, the supreme authority, and plenitude of chief power over the whole Order.

27. The *Grand-Master* watches over the preservation of the rights and privileges of the Order in general, and of each Knight in particular.

28. The *Grand-Master* is elected for life.

29. The *Grand-Master* is elected in the *General-Convent*, from among all the Knights, professing the Apostolic Catholic Religion,¹ (but excepting the Primate, General-Coadjutors, Coadjutors, and Chaplains) as often as an *Heir-Successor, a Magisterial-Prince*, shall not be appointed.

30. The election of *Grand-Master* takes place as follows :

The *General-Convent* proposes five Knights as Candidates. Among the five Candidates three are designated by the Statutory-Committees.

31. When the Statutory-Committees, assembled in private conclave at the Magis-

¹ See the Archet. and Levit. Rit.

terial-Palace, have elected three among the five Candidates, proposed by the *General-Convent*, (the *General-Convent* still continuing its sitting) the Regent, his Privy-Council, the Princes, the Primate and his General Coadjutors, and nine Ministers, according to profession, the most ancient Knights, be they endowed or not with dignities, titles, and benefices, immediately assemble in Grand-Privy-Council; during which, they vote by ballot and absolute plurality for the election of *Grand-Master*. The *Grand-Master* is elected from those Candidates who have been presented by the Statutory-Committees.

If the votes given by these shall not shew an absolute majority, the votes shall be taken a third time, between both of those Candidates who shall be designated by most votes in the preceding scrutiny.

But if in this third case, the votes are equal, that Candidate who was first consecrated a Knight of the Order of the Temple is proclaimed *Grand-Master*, which is forthwith announced to the *General-Convent*.

32. The Inthroning of the *Grand-Master* takes place as follows:—

The Ministers of the Order, the Grand-

Bailiff, the Grand-Governor, the Grand-Standard-Bearer, the Grand-Chamberlain, the Grand-Masters of Solemn Rites, go out into the Antechamber of the Profession, and conduct the *Grand-Master* elect into the Temple to the Seat of Supplication.

The acts of election are read by the Magisterial-Secretary.

Having accepted the office, the *Grand-Master* elect kneels down. The Primate, with his *General-Coadjutors* assisting, recites the 65th Psalm. Prosperity to the Prince elect is implored. He blesses him saying: *May the blessing of the Father, † and of the Son, † and of the Holy † Spirit descend and rest upon thee for ever. Amen.*

He then lays his hands upon him saying: *Receive the Holy Spirit; whose-soever sins thou mayest remit, they shall be remitted; and whose-soever thou mayest retain, they shall be retained.*

(Which imposition is omitted, if a Prince shall be elected already endowed with it.)

He consecrates him with the holy oil on the head saying: *Be thine head anointed, and consecrated with the celestial Benediction, IN THE PATRIARCHAL-APOSTOLIC ORDER; in the name of the Father, † and of the Son, †*

and of the Holy † Spirit. Amen. Peace be with thee. Amen.

(Which consecration is omitted, if a Prince shall be elected already endowed with it: but he is proclaimed Patriarch.)

Afterwards the Primate prays, saying: *Oh Christ, who hast anointed this PATRIARCH with holy oil, wherewith PRIESTS and PONTIFFS have been anointed faithful keepers, preservers, and defenders of thy most holy Church, anoint him with the holy oil wherewith thou hast anointed kings and princes, who by faith have conquered kingdoms, have wrought righteousness, have obtained the promises. Pour out thy most holy unction upon his head, let it descend even to his inward parts, and penetrate the interior of his heart, and by thy grace may he be made worthy of the promises which most religious kings and princes have obtained, that he may not only reign happily in the present age, but that he may come into their fellowship in the heavenly kingdom: through Christ our Lord. Amen.*

The prayer being ended, he anoints him on the head, breast, back, shoulder-blades, and arms, saying, *I anoint thee a PRINCE with sacred oil: in the name of the Father, † and of the Son, † and of the Holy † Spirit. Amen.*

Lastly, anointing his Palms, he says: *May these hands be anointed with the oil of sanctification wherewith kings and prophets have been anointed; and as Samuel anointed David a king and prophet, so be thou blessed and constituted a PRINCE IN THE KINGDOM OF CHRIST; EVANGELIZING throughout the whole globe which thy Lord has given thee to rule with PATRIARCHAL-APOSTOLICAL AUTHORITY AND MAGISTERIAL POWER. May thy right hand be terrible † with the Sacred Sword; may the other be powerful with the Holy † Cross. Which may He deign to grant who lives and reigns world without end. Amen.*

Which being done, he pays reverence with frankincense to the *Grand-Master* consecrated Pontiff.

Then the *Book of the Evangelists, the Rules of the H. F. Bernard, the Charter of Transmission, the Statutes, the Relics of the Martyrs, and the Sword* are brought, upon which the consecrated *Grand-Master* thus swears: *I, N..... WILL, SAY, AND SWEAR to hold the reins of government of the Militia of the Temple with paternal love; to defend the holy Cross; to observe and order to be fulfilled the Rules of the H. F. Bernard, the Charter of Transmission, and the several*

Statutes, Rules, Laws, and Decrees of the Order; and to expend my strength and life for the honour, defence, and safety of every Brother of the Order.

Forthwith, the consecrated GRAND-MASTER is invested by the Primate with the Patriarchal-Ornaments and Magisterial-Ensignia, according to the Ritual of the Books (excepting the Sword, Staff, Tiara, and Diadem).

The Regent, Deputy-Grand-Masters, and Princes descend from their seats.¹ They approach the Seat of Supplication. They conjointly place the Tiara encompassed with a Diadem on the *Grand-Master* newly consecrated, and co-arm his right hand with the *Sword* of the *most glorious Master, JACQUES, the Martyr* (to whom be honour and glory), but the other with the *Cross*.

The Regent says: *To the greater glory of GOD THE FATHER, † and THE SON, † and THE HOLY † SPIRIT; in the name of the MOST ILLUSTRIOUS and MOST HOLY MASTERS, OUR FATHERS, SAINT-JOHN THE*

¹ If (whilst a *Grand-Master* reigns) the Consecration of a *Magisterial Prince* take place, the *Prince* approaches the throne, on whom the *Grand-Master*, &c. places the Tiara encompassed with a Diadem, &c.

APOSTLE and SAINT-JOHN THE BAPTIST, and by command of the ORDER: Accept, MOST HOLY FATHER, THE PLENITUDE OF PATRIARCHAL-APOSTOLICAL POWER AND MAGISTERIAL-AUTHORITY over the whole Militia of the Order of the Temple, as from the Order all OUR FATHERS, MOST HOLY MASTERS have held, or ought to have held, hitherto invested with the Grand-Mastership (to whom be honour and glory): Amen. May you live, O FATHER, and reign, in peace, and in the faith of Him who lives and reigns for ever and ever. Amen.

The Regent, Deputy-Grand-Masters and Princes conduct the *Grand-Master* to the Throne. The Grand-Master being enthroned, he is proclaimed by the Primate, according to the Ritual of the Books.

Immediately the Grand-Marshal, and the Grand-Admiral, take care to announce the enthroning. The usual blasts of the Trumpet of the Order resound: and the *Grand-Master* is saluted with the Arms of the Knights, with the Standard, and with the Banner of War.

33. After the enthroning, the doors are thrown open; permission to enter is given to the Noviciate-Esquires, to the Canonesses,¹

¹ Canonissis.

to the inferior, serving, and other faithful Brethren of the Order. Then the Senior by election among the Deputy-Grand-Masters, for the Deputy-Grand-Masters and Princes; the Grand-Preceptor, for the Preceptorial-Court; the Primate, for the Ecclesiastical-Militia; the Grand-Marshal, for the Consistorial and Palatinate-Committees; the Grand-Prior-General, for the Grand-Priors; the General-Prefect of Legations, for the Magisterial Legates and Nuncios; the Grand-Bailiff, for the Bailiffs; the Grand-Governor, for the Commanders; the Conservator-General, for the Priors and Knights; the Senior by election among the Knights, for the Abbesses, Ladies,¹ and Canonesses; the General-Leader of Esquires, for the Novitiate-Esquires; the General-Proctor, for the Inferior Houses, take the Oath of Fidelity to the *Grand-Master*.

Finally, and with one voice, the Brethren, Sisters, and serving Brethren present, take the Oath of Fidelity to the *Grand-Master*. Then the Primate and all present sing the nineteenth Psalm.

34. The Acts of enthroning being entered in the Records, and read in a loud voice by the Magisterial-Secretary, the Brethren and

¹ Equitissis et Canonissis.

Sisters present subscribe their names, and they are confirmed by the signature of the *Grand-Master*, and by the signatures as well as the seals of the Regent and Princes present.

35. The *Grand-Master* rules and governs the whole Order by Decrees; he orders the execution of the Rules, Laws, and Statutes, by the *General-Convents*; he sanctions or refuses Preceptorial Acts, Statutory Edicts, and Acts of Grand-Priories, of Bailiwicks, of Commanderies, of Abbeys, and of inferior houses; and he regulates the general expenses of the Order.

36. Of every thing concerning the Order, referred to the Grand-Preceptors, the *Grand-Master* hears inquisition.

37. The *Grand-Master* alone has the right of interpreting the Rules and Laws; and his interpretation is valid, even though contrary to a Statute of the *General-Convent*.

38. The *Grand-Master* has the right of appointing his successor, according to the Statute in Chapter 6.

39. The *Grand-Master* alone has the right of creating Abbeys, Convents, Commanderies, Bailiwicks, Grand-Priories, Offices, Dignities, &c., or of cancelling those which are created.

40. The *Grand-Master* may subject Convents, Chapters, Conclaves, Abbeys, and all Brethren and Sisters of the Order, and even all Administrators of the Order to Suspension, if there be occasion.

41. The *Grand-Master* may remit penalties imposed by the Preceptorial-Court.

42. The *Grand-Master* confers offices, the collation of which is not treated of in the Statutes, on such Knights as he pleases.

43. The *Grand-Master* alone confirms by Diploma the Profession of Knights and Ladies.

44. The *Grand-Master* may send Magisterial-Legates over the whole globe.

45. The *Grand-Master* may send Nuncios to the several Powers.

46. The duties of Legates and Nuncios are ordained in Magisterial-Letters.

47. The *Grand-Mastership* being vacant, whether by the death of the *Grand-Master*, or by his free and voluntary abdication, a Magisterial-Prince not being appointed, the government of the Order is immediately provided for, according to the mode in a following Statute.

48. The *Grand-Master* who abdicates the *Mastership* is absolutely clothed with Magisterial honours. In all meetings of the

Order, and in every Magisterial or *General-Convent*, &c., he sits to the right of the Throne on a more elevated chair than those of the Magisterial-Prince and Deputy-Grand-Masters. He appears adorned with an Ermine Cap or Tiara, with a Gold Diadem, and encompassed with the other Magisterial ornaments; and on solemn occasions walks next between his successor, the *Grand-Master*, and the Magisterial-Prince, or Deputy-Grand-Masters; and when a Delegate is appointed, or if the said successor be dead, he takes his seat between the Delegate or Administrator of the Order, and the Deputy-Grand-Masters.

49. The *Grand-Master*, after abdication, is distinguished with the same titles as before, and is moreover called *First Prince of the Order*.

50. It is impious to substitute a successor to the *Grand-Master* from whatsoever cause, unless the *Grand-Master* himself be deceased, or after his free and voluntary abdication.

51. The *Grand-Master* has a right, on the commencement of his *Mastership*, to bestow the first vacant Grand-Priory, the first vacant Bailiwick, or the first vacant Commandery, on any Knight of the tongue

whom he may please, and the first vacant Abbacy on any Lady of the tongue that he may think fit.

52. Nine amongst the Knights are appointed Aides-de-Camp to the *Grand-Master*, whom the *Grand-Master* nominates or revokes at his pleasure.

53. The *Grand-Master* has power by Apostolical and Magisterial Consecration of executing every where, all primatial duties and offices, according to the laws of the time and of affairs.

54. The major and minor Magisterial-Seal is quartered with the Arms of the Order, and with the *Grand-Master's* own Arms or those of his Family; with the further addition of the Magisterial Cap, or Patriarchal Tiara with the Diadem; crowned with the Helmet; with the Mantle; with the Magisterial-Patriarchal Staff, the Rod of Justice and the Magisterial-Sword; also with the greater and lesser Collar; with the Motto of the Order: V. D. S. A. super-inscribed on a silver Riband; which Seal is adorned with two winged Angels of the Temple, and with the Banner of War from the right and the Standard from the left, supported by the Arms.

55. The *Grand-Master's Arms* are affixed to all Acts of the Order.

CHAPTER 5.

OF THE MAGISTERIAL-SEE.

56. THE MAGISTERIAL-SEE is the Palace of the *Grand-Master*.

57. The assemblies of the *General-Convent*, of the Privy-Council, of the Grand-Council, of the Magisterial-Council, of the Preceptorial-Court, of the Synodal-Court, and of the Statutory-Committees, are held in the Magisterial-Palace.

58. The Rules of the H. F. *Bernard*, the Charter of Transmission, the *Secret-Archives*, the Statutes, Rules, Laws, Ancient Seal, Grand-Standard, Banner of War and Sacred Treasure of the Order are deposited for security by the *Grand-Master* in the Magisterial-Palace.

CHAPTER 6.

OF THE MAGISTERIAL-PRINCE.

59. The Knight MAGISTERIAL-PRINCE is by the *Grand-Master* named his successor, for the discharge of the duties of the Grand-Mastership after legal vacation of the office, as by Art. 38.

60. The Magisterial-Prince is named by

a public Decree, or by a secret Decree, or by a testamentary Decree of the *Grand-Master*.

61. If named by a public Decree, the *Magisterial-Prince* is either consecrated and enthroned (whilst the *Grand-Master* lives, and holds the Government of the affairs of the Order) or he is exalted, according to what is ordained by the Decree of Nomination.

62. The Acts of consecration and enthroning are performed according to Art. 32 in the *Magisterial-Convent*, at which, convoked by a *Magisterial-Decree* for this purpose, the Legates of every Convent are allowed to be present.

63. The Acts of Exaltation are performed according to Art. 82.

64. The *Magisterial-Prince* can by no means exercise the Patriarchal Authority and *Magisterial Power*, unless after the vacation of the Supreme-Office by the death of the *Grand-Master*, or by his free and voluntary abdication.

65. On the decease or resignation of the *Grand-Master*, the *Magisterial-Prince* being already consecrated and enthroned in the *Magisterial-Convent* convoked by the Prince himself, he is proclaimed *Grand-Master* of

the Militia of the Temple by the highest in rank of those present, he immediately exercises the plenitude of Patriarchal Authority and Magisterial Power, and discharges the office of Grand-Master of the Militia of the Temple.

66. If on the decease or resignation of the *Grand-Master* the Magisterial-Prince shall not have been consecrated and enthroned, of his own right he performs the duties of Regent until the consecration and enthroning take place, which are solemnised within nine months in the Magisterial-Convent, according to Art. 32, convoked by Decree of the Magisterial-Prince-Regent.

67. If the Magisterial-Prince shall be named by secret Decree and entered on the Magisterial-Records, immediately after the vacation of the Grand Mastership, the Senior by election among the Deputy-Grand-Masters and the Magisterial-Secretary are bound,¹ under pain of villainy, to promulgate the Decree; and within three days in Grand-Council assembled for that purpose, by the aforesaid Senior Deputy-Grand-Master, the Magisterial-Prince named is proclaimed Regent of the Militia, excepting Art.

¹ Sub sceleris pœnâ.

113, 114, 115, and he performs the office of Regent, until the consecration and enthroning take place, as is enacted in Art. 32.

68. If the Decree of nomination be testamentary, wherein the appointment of the successor of the *Grand-Master* shall be notified, the senior Deputy-Grand-Master by election, or the Delegate, or the Regent, under pain of villainy, is bound to convoke the Grand Council, which when sitting, the Testament recognised true is transcribed in the Magisterial Records; and the Knight named is proclaimed Regent of the Militia, excepting Art. 113, 114, 115, and he performs the office of Regent, until the consecration and enthroning take place, as is enacted in Art. 32.

69. The testamentary Decree of Nomination is annulled and remains annulled, if it be not made known before the Session of the General-Convent already convoked by the *Grand-Master* by Art. 11, or before the Session of the General-Convent by Art. 14, if the General-Convent shall not have been already convoked by the Grand-Master: and things being thus, a successor of the *Grand-Master* is elected according to Art. 29, 30, 31.

70. The Magisterial-Prince not enthroned

is an honorary Deputy-Grand-Master ; but a Magisterial-Prince enthroned ranks above Deputy-Grand-Masters. In either case, if the *Grand-Master* order, the Magisterial-Prince is bound to discharge the Duty of a Deputy-Grand-Master.

71. A Magisterial-Prince can by no means be deprived of his rank, unless guilty of crime ; but the revocation is one of the rights of the *Grand-Master*, which it is improper to exercise unless the accused Magisterial-Prince be present or by legal appeal heard in three assemblies of the Grand-Council, summoned at intervals of seven days.

72. The Magisterial-Prince appears to the right of the *Grand-Master* in all Assemblies and Solemnities of the Order, on a more elevated seat than that of the Deputy-Grand-Masters.

73. The Arms of the Magisterial-Prince are quartered with the Arms of the Order and his own Arms or those of his Family, and in the same manner as the Arms of the *Grand-Master* ; but with the riband transversed, with gold, or fringe, with three gold pendants, placed at the head of the Shield.

CHAPTER 7.
OF THE PRIVY COUNCIL.

74. The *Privy Council* is composed of the DEPUTY-GRAND-MASTERS.

75. The Deputy-Grand-Masters are nominated spontaneously by the *Grand-Master*, and may be displaced of his own accord, excepting Art. 71.

76. But the Deputy-Grand-Masters are chosen from the Knights who have been longest received into the Order, whether they be distinguished or not by titles, benefices, or other dignities.

77. A Knight serving a beneficial Title, who shall be inscribed among the Deputy-Grand-Masters, if he shall previously be endowed with any office or dignity, revocable at the pleasure of the *Grand-Master*, resigns his office or renounces the dignity.

78. Every Deputy-Grand-Master, as long as he holds his office, is invested with one of the beneficial Titles, mentioned in Art. 443, No. 3, excepting No. 2.

79. In all Meetings of the Preceptorial Court, of the Statutory Committees, and other inferior Assemblies of the Order, the Deputy-Grand-Masters are present by right, have votes, and preside if the *Grand-Master*

be absent. But the Magisterial-Prince presides or the Deputy-Grand-Master first-named to the Vicarial Dignity among those present.

80. A Deputy-Grand-Master who shall be displaced by the Grand-Master, although deprived of his beneficial Title, is still possessed, as long as he shall live, of the Title and honours of a *Prince of the Order*. In all general or private Assemblies of the Order he appears next after the Deputy-Grand-Masters, and ranks before the Grand-Preceptor.

81. A Prince, who abdicates the office of Deputy-Grand-Master or is deprived of it, resumes his pristine beneficial Title and Insignia, or is designated by the Title which shall be conferred upon him by the *Grand-Master*. Lastly, if he shall not be distinguished by any beneficial Title, he is designated by the proper name of a Knight, and in either of the aforesaid cases, the said Prince is allowed to style himself a Knight *Prince of the Order of the Temple*.

82. The Exaltation of a Deputy-Grand-Master to the Title of *Prince of the Order*, is thus performed in the Magisterial-Convent:

The Ministers of the Order, preceded by the Primate, the Grand-Standard-Bearer,

the Grand-Chamberlain, and the Grand-Masters of Solemn-Rites go out into the Ante-Chamber of the Profession, and bring the Prince named by the *Grand-Master* into the Temple, to the Seat of Supplication, where he kneels down.

The Decree of Nomination is read by the Magisterial-Secretary.

The Primate blesses the Prince nominated in these words: *May the blessing of the Father, † and of the Son, † and of the Holy † Spirit descend and rest upon thee for ever. Amen.*

After the usual Prayer, he blesses the Vestments and Ornaments of the Vicarial Dignity to which the Prince is advanced. Then the Grand-Masters of Solemn-Rites assisted by the Primate, approach the exalting Prince to the Throne, who, kneeling down with his right hand placed on the Sword of the *Grand-Master* and on the Book of the Holy Evangelists, swears thus: “*I, N..... promise, by the Grace of God the Father, and the Son, and the Holy Spirit, with the assistance of his most eminent Holiness, the most mighty, powerful, and excellent Prince, our most serene Master, THE MOST HOLY FATHER, THE GRAND-MASTER, SUPREME PONTIFF AND PATRIARCH, faithfully*

to perform the Duties of Princes of the Order."

Which being done, the *Grand-Master* orders the new Prince to be invested with the ornaments of the Vicarial Dignity, excepting the Sword, which he holds placed upon his head, saying: "*To the greater Glory of God the Father, † the Son, † and the Holy † Spirit, in the name of OUR MOST ILLUSTRIOUS and HOLY FATHERS, ST. JOHN THE APOSTLE and ST. JOHN THE BAPTIST, and BY FAVOUR OF OUR PATRIARCHAL AUTHORITY and MAGISTERIAL POWER, receive, dearly beloved Brother, the VIRTUE of Princes of the Order of the Temple. Amen.*"

Then the *Grand-Master* having sheathed the Sword in the Scabbard of the Prince, says: "*Draw not this from the Scabbard, unless for our defence and for the support of the Law, of which we are ourselves the Protectors.*"

The Prince, with his right hand placed upon the Hilt of his Sword, says: "I SWEAR."

The *Grand-Master* salutes the Prince, and commands him to sit on one of the four Deputy-Grand-Masters' chairs which are placed near the Throne.

Immediately, the Grand-Marshal and Grand-Admiral take care to announce the

Exaltation of the Prince. The customary flourish of the Trumpet of the Order resounds; and the exalted Prince is saluted with the arms of the Knights, with the Standard, and with the Banner of War.

The Act of Exaltation is written by the Magisterial-Secretary in the Magisterial-Records, and is subscribed by the newly exalted Prince.

83. The Decree of Nomination and Act of Exaltation of every Deputy-Grand-Master are sent by the Minister, the Magisterial-Secretary of the Order, subscribed by him, to every Jurisdiction, to every Convent, and to every Conclave of the Order, that these acts may be every where published, and transcribed into the Records of every house.

84. The Deputy-Grand-Masters summoned in Privy-Council, have only a consultative voice there.

85. The *Grand-Master* convenes a Privy-Council as often as he shall judge useful. This is bound to assemble in the several events which are provided for in Art. 35, 37, 40, 41, and 209.

In the aforesaid cases the *Grand-Master* always explains the reason for his Decrees, and makes use of this form : *Having heard our Privy-Council, &c.*

86. If either of the Deputy-Grand-

Masters be absent from the Privy-Council, his place may be supplied by either of the Grand-Preceptors whom it may be deemed advisable to summon.

87. The *Grand-Master* may convene any Princes he thinks fit to the Privy-Council; but never in the place of Deputy-Grand-Masters, who cannot otherwise be represented than as before pointed out in the preceding article.

88. The Decrees of the *Grand-Master* are not deliberated on in the Privy-Council, which are of his own favour and right, viz., admissions into the Order, to any Dignities, to the Decoration of the Grand-Cross, to beneficial offices, &c., promotions, &c.

89. The Arms of Deputy-Grand-Masters are divided, to the right with the Cross of the Order, and to the left with their Family Arms, with the addition of a Fringe round of the Colour of the Office, and with the further addition of the Cap with a Gold Band; with the Helmet and Princes' Mantle; the minor Collar, and two Swords across placed behind the Shield.

But the Arms of Princes are made from those of the benefices, according to the Statutes in the Digests, if they be benefices, either from their Family-Arms or those of

the Knights, as in Art. 322, together with the additional vicarial ornaments.

CHAPTER 8. OF THE GRAND-COUNCIL.

90. The GRAND-COUNCIL consists of the Deputy-Grand-Masters, the Princes, the Preceptorial-Court, the Primate, the General-Coadjutors, the Consistorial and Palatinate-Ministers, and those of the tongues present in the Magisterial-City, with the Committees; the office of which Grand-Council is the election of a Regent by Art. 110, 111, 112, &c., or the election of a Delegate by Art. 109, and the execution of Art. 67 and 68.

91. When news of the death or abdication of the *Grand-Master* is announced, the Delegate of the *Grand-Master*, or, if there be none, the Senior-Deputy-Grand-Master, by election among those who reside in the Magisterial-City, is bound, *under pain of villainy*, to convene the Grand-Council, within two days, for the election of a Regent, excepting Chap. 6.

92. In the Grand-Council the Delegate of the *Grand-Master* presides, if there be one, or the Deputy-Grand-Master first appointed among those present, or if the

Deputy-Grand-Masters be absent, the Prince first appointed among those present; and lastly, if none of the before mentioned be present, whosoever is highest in Dignity in the Assembly is President.

The Secretary is either the Minister, the Magisterial-Secretary, or if he be absent, the Junior Minister by age in the Order among those present.

93. The President of the Grand-Council is invested with Magisterial Authority, until the Administrator (Regent) of the Order shall bind himself by an obligation.

Which authority of such President remains inscribed in those acts which may serve for preparing and perfecting the election. The President of the Assembly has to take care of the discipline, and of the execution of the Statutes, Laws, and Decrees. He is in no way invested with the government of the Order; nor can he confer any promotion, or make any mutation.

CHAPTER 9.

OF THE MAGISTERIAL-COUNCIL.

94. The MAGISTERIAL-COUNCIL consists of the COUNCILLORS instituted in Art. 96.

95. The Magisterial-Council is convened at the pleasure of the *Grand-Master*.

96. The Deputy-Grand-Masters, Princes, and Ministers of the Order are Magisterial-Councillors in the Council of the *Grand-Master*.

CHAPTER 10. OF THE MAGISTERIAL-CONVENT.

97. The MAGISTERIAL-CONVENT consists of the DEPUTY-GRAND-MASTERS, Princes, Ministers, and Committees of the Order, with the *Grand-Master* sitting, or his Delegate, or Regent.

98. In the Magisterial-Convent Decrees of nomination of a Magisterial-Prince, and of other Deputy-Grand-Masters are promulgated by the *Grand-Master*, or by his Delegate; the Magisterial-Prince is consecrated, enthroned, or exalted; Deputies are exalted; Decrees of nomination of Primate, of Grand-Seneschal, of Magisterial-Secretary, of Grand-Marshal, of Grand-Admiral, of Grand-General-Prior, of Grand-Hospitaller, of Grand-Chancellor, and of General-Prefect of Legations are promulgated; acts of election of General-Coadjutors, and of Grand-Preceptors; and these are instituted; Magisterial-Institutions of Favour are proclaimed, and all Decrees which the *Grand-Master* shall order to be promulgated.

CHAPTER 11.
OF THE DELEGATE.

99. The **GRAND-MASTER** may delegate his authority to a Magisterial-Prince, or to one of the Deputy-Grand-Masters.

100. Which Delegation, always temporary, ceases immediately and necessarily, when the *Grand-Master* first reassumes his Ministry.

101. The Magisterial-Secretary makes known the Decree of Delegation to every Privy-Councillor, to the Preceptorial-Court, and to the Statutory-Committees.

102. The power which the *Grand-Master* entrusts is either extreme or special; which is announced in the Decree of Delegation.

103. Still, whatever be the mode of Delegation, the Delegate cannot, by Art. 13, 17, and 37, order the Decrees published by the *Grand-Master* to be done away with, rescinded, changed, or modified.

104. The Delegate of the *Grand-Master* is unable to appoint or dismiss a Deputy-Grand-Master. But if one or more of these Dignities become vacant, under his Jurisdiction, it pertains alone to the *Grand-Master* to provide for this. In the mean time it is provided for by the Privy-Council, as is before stated in Art. 86.

105. The Delegate, in the same manner as the *Grand-Master*, can convene the Privy-Council, observing, however, Art. 85, 86, and 87.

106. The Delegate can confer no promotion, benefice, honours, nor can he bestow the Grand-Cross, unless this power shall appear to be expressed in the Decree of Delegation.

107. Decrees, and all acts of the Delegate appear not in his own name, but in that of the *Grand-Master*, and in the same words as if the *Grand-Master* had himself decreed. They are drawn up in this form:—*By Delegation of His most eminent Highness, the Supreme-Grand-Master, Pontiff and Patriarch, &c.*

108. If from any grave and unexpected circumstance, the *Grand-Master* is physically and absolutely unable to discharge his duties in any place of the Regions, if he had before appointed whom should be his Delegate, the latter exercises the Magisterial-Office until the *Grand-Master* shall be able, or shall declare his wish to re-assume his duties.

109. But if, in the pre-supposed case, the *Grand-Master* should have named no Delegate previously, then a Delegate of the Order is appointed by the Grand-Council,

in the same manner as if it were electing a chief administrator or Regent of the Order.

The Delegate of the Order has the same authority as an Administrator or Regent of the Order possesses.

But the duties of the Delegate cease when the *Grand-Master* first reassumes or declares his wish to reassume his authority.

CHAPTER 12. OF THE REGENT.

110. The REGENT IS ELECTED by the Grand-Council, from among the Deputy-Grand-Masters or Princes of the Order, by ballot, and by an absolute plurality of Votes; which Voters, for the validity of the Election, must amount to nine at least.

111. If the Votes twice taken shall not give an absolute majority, the ballot is again to be taken between the two candidates pronounced to have the most; and then the relative plurality suffices: however, if they appear to have an equality of votes, he who shall have been first consecrated a Knight is Regent, that is, he is proclaimed Administrator of the Order.

112. The Election of Regent is accomplished in one sitting, and it is on no account to be postponed, unless there be not a suffi-

cient number of voters present. If such case shall happen, the President of the Council takes care that letters be sent to all the Grand-Councillors, and gives warning, at the same time, to those who reside in the Magisterial-City, of the necessity of being again present at the Session specified, and that they will be subject to those penalties by the Preceptorial-Court, according to Art. 315, if they shall be absent without excuse: afterwards, when the Grand-Council convened again is sitting, the Election of Regent is finished, whatever may be the number of voters.

113. If the Regent elected shall be present in the Assembly, then with his hand placed on the Gospel of St. John, he binds himself with an oath in these words: "*I, N....., being myself the faithful observer of all the Laws, will attend to the preservation of all the Rules, the Charter of Transmission, the Laws and Magisterial-Decrees, and will perform all the Duties of REGENT OF THE MILITIA, and my own Duties as a noble and worthy Knight of the Temple.*"

114. But if the Regent elect shall be absent, he shall be informed of his nomination by the President, and a day is specified on which he shall take the aforesaid oath in Grand-Council.

115. Having taken the Oath, the Duties of the Regent commence. He undertakes the management of affairs. The Acts of Election and of Swearing-in, testified by the President and subscribed by the Secretary of the Grand-Council, are sent to the Privy-Council, to the Preceptorial-Court, to every Authority, to the Convents, and to all Houses of the Order.

116. The Regent, who is only temporary Delegate of the Order, does not enjoy greater authority than the Delegate of the *Grand-Master*, as by Art. 103, 104, 105, and 106.

117. The Regent possesses the same honours as the *Grand-Master* himself would enjoy. The Decrees and other Acts of the Regent are intitled with the names of his Religion and benefices, if endowed with them, or with his own names, worded in this form: *N....., by the Suffrage of the Grand-Council, REGENT of the Order of the Temple, to all who shall inspect or hear these presents, thrice greeting.*

The Regent never ascends the Throne, but is always seated on a Chair placed upon the first step of the Throne. He is also forbidden to put the characteristic sign of the *Grand-Master*.

118. The Advent of the Regent is not a

business for special Enthroning, whose ministry ceases, by right, as soon as the *Grand-Master* is enthroned.

CHAPTER 13. OF THE PRECEPTORIAL-COURT.

119. The PRECEPTORIAL-COURT consists of the Ministers of the Order. The Ministers of the Order are the Grand-Preceptor, eight chief Preceptors, the Grand-Seneschal, the Magisterial-Secretary, the Grand-Marshal, the Grand-Admiral, the Grand-General-Prior, the Grand-Hospitaller, the Grand-Chancellor, the Grand-Treasurer, the General-Prefect of Legations, the Primate, and four General-Coadjutors.

120. The Chief-Preceptors are elected for life.

121. The Election of Chief-Preceptors takes place thus :

Among the senior Knights by profession, holding the Catholic (Johannite) religion, (but excepting the Primate, the Coadjutors-General, the Coadjutors, and Chaplains) five are proposed as candidates by the Statutory-Committees, of whom three are designated by the Preceptorial-Court. Of the three designated, the *Grand-Master* nominates one to the Preceptorial-Office.

122. The Institution of Chief-Preceptors is thus performed in the Magisterial-Convent :

The Grand-Preceptor, the Primate, five of the Consistorial or Palatinate-Committees, and one of the Grand-Masters of Solemn-Rites go out into the Ante-Chamber of the Profession, and bring the Chief-Preceptor elect into the Temple: which Chief-Preceptor, on the Gospel of St. John, and the Magisterial-Sword, swears, "*faithfully to discharge the duties of his office.*"

After being invested by the Primate with the Preceptorial-Ornaments and proclaimed, the Chief-Preceptor seats himself amongst his Peers.

123. The Chief-Preceptors are Inquisitors of the affairs of the Order, and are Reporters when summoned in Grand-Council.

124. Each Chief-Preceptor has half the Benefice of a Deputy-Grand-Master, under the command of a Deputy-Grand-Master. From the name of the Preceptorial-Office, according to Art. 443, No. 4, the Preceptor takes his Name, or Preceptorial-Title.

125. The Senior by Election among the Chief-Preceptors has the title of *Grand-Preceptor*.

126. In the absence of the Grand-Preceptor, or by his command, the senior by

election among the Chief-Preceptors takes his place.

127. The Preceptorial-Court is convoked by Magisterial-Decree. But the Preceptorial-Court is convened, by right, as often as it has business concerning Appeals, according to Art. 128; and in this case, it attends only to the Appeals.

128. The Preceptorial - Court regulates the Discipline of the Order, adjudges Members of Committees cited in Court, and sanctions or annuls sentences against which an Appeal shall be interposed.

129. The Preceptorial-Acts are published by the greater number of votes; nor are they valid unless three Councillors at least vote, and unless the Grand-Seneschal shall publish the conclusions.

If there be an equality of Votes in the Preceptorial-Court, the President decides.

130. The Acts of the Preceptorial-Court are not ordered to be executed, unless the *Grand-Master* shall have ratified them.

131. In the Preceptorial-Court, the Grand-Seneschal is the Magisterial - Proctor, he publishes the conclusions, and therefore he does not vote.

132. The Magisterial-Secretary writes in the Preceptorial-Court: and if he be absent,

the Junior - Chief - Preceptor by election writes.

133. The Seal of the Preceptorial-Court is made from the arms of the Order. The Inscription of the Seal is as follows: *Mil. Templ. Cur. Præcept. Sigil.*

134. The Arms of the Grand-Preceptor are divided, on the right with the Cross of the Order, and on the left with his Family Arms (Art. 322), with a black bar crossed laid upon the Shield, together with the Preceptorial-Mantle and Helmet, and the minor Collar.

135. The Arms of the Chief-Preceptors are divided, on the right with the Cross of the Order, and on the left with their Family Arms (Art. 322), on the Shield are placed (for the south duties) a Band ¹ of the colour of the office, and (for the north duties) a Bar ² of the colour; together with the Preceptorial Mantle and Helmet and the minor Collar.

CHAPTER 14.

OF THE SYNODAL-COURT, OR OF THE PRIMATE AND GENERAL-COAJUTORS.

136. The SYNODAL-COURT consists of the Primate and General-Coadjutors.

¹ In the French language *bande*; Latin *lamina*.

² Ibid *barre*; Ibid *vectis*.

137. The Primate is nominated for life. But the nomination of the Primate is made in the same manner as the nomination of Deputy-Grand-Masters. The Primate is nominated from amongst the Coadjutors.

138. The Institution of the Primate is thus performed in the Magisterial-Convent:

The General-Coadjutors and Chief-Masters of Solemn Rites go out into the Ante-Chamber of the Profession to the Primate, and conduct him into the Temple to the Seat of Supplication.

The Primate kneeling down, swears on the Gospel of ST. JOHN, and the Magisterial-Sword, saying: "*I, N..... promise, by the Grace of God the Father, and the Son, and the Holy Spirit, and by the help of the MOST MIGHTY, POWERFUL, and EXCELLENT LORD, MOST HOLY FATHER, GRAND-MASTER, SUPREME-PONTIFF and PATRIARCH, that I will faithfully discharge the Primatial Duties.*"

Afterwards the Primate is placed before the Throne. The *Grand-Master* invests the Primate with the Primatial-Ring, Mitre, and Staff, and with the great Ecclesiastical Rosary of the Order; and having laid his hands upon him, says: "*To the greater glory of God the Father, the Son, and the Holy*

Spirit, in the name of the MOST ILLUSTRIOUS and SACRED LORDS OUR FATHERS ST. JOHN THE APOSTLE, AND ST. JOHN THE BAPTIST, I constitute thee, N..... Magisterial Patriarchal Legate, and Pontifical Primate over the Ecclesiastical-Militia. May the blessing of the Father, † and the Son, † and the Holy † Spirit descend and rest upon thee for ever. Amen."

Which being ended, the Grand-Preceptor exclaims, saying: "*I proclaim N..... Primate of the Order. Let all men regard N..... in ecclesiastical eminence, as Pontifical Primate, Legate of the GRAND-MASTER, GRAND-PONTIFF AND PATRIARCH throughout the world. "1 Long live the Primate."* All exclaim "*2 Long may he live."*

139. The Primate, by provision of the *Grand-Master*, has authority over the General-Coadjutors, the Coadjutors and Chaplains; he regulates Ecclesiastical Discipline, confers Canonical Institution on Coadjutors-General and Coadjutors, and puts his Signature to Supreme Ecclesiastical-Acts.

140. Primatial Acts are not ordered to be executed unless sanctioned by the *Grand-Master*.

¹ Vivat Primas.

² Vivat.

141. There are four Coadjutors-General, Vicars of the Primate, and his Councillors in all Synodal affairs.

142. The Coadjutors-General are indefinitely elected.

143. The Election of Coadjutors-General is thus performed :—

The Primate and Coadjutors-General propose five Candidates among all the Coadjutors: the *Grand-Master* elects a Coadjutor-General from the five Candidates.

144. The Coadjutors-General are instituted in the Magisterial-Convent, who swear on the Gospel of *St. John*, and the Magisterial-Sword, saying: “*By the Grace of God the Father, Son, and Holy Spirit, and by the help of the MOST MIGHTY, POWERFUL, AND EXCELLENT LORD, MOST HOLY FATHER, GRAND-MASTER, SUPREME-PONTIFF AND PATRIARCH, and of his eminence, the most Reverend and Holy Father the Primate Legate of the GRAND-MASTER and PATRIARCH, we will faithfully discharge the Vice-Primal Duties.*”

145. In the absence, or by command of the Primate, the Senior-Coadjutor-General by Election acts in his stead.

146. The Coadjutors-General are endowed with Primatial dignities and honours.

147. The Arms of the Primate are divided to the right with the Cross of the Order, and to the left with his Family Arms, as in Art. 322, surrounded with a black border; with a Primatial gold Cross placed above the Shield; with the addition also of the Primatial-Cap and Mantle, the Princes' Helmet, the Pontifical-Mitre and Staff, the Ecclesiastical Rosary, and the lesser Collar. The Seal of the Synodal-Court is also made from the Primatial-Arms.

148. The Arms of the Coadjutors-General are divided to the right with the Cross of the Order, and to the left with their Family Arms, as in Art. 322, with a black transverse riband, or fringe, with three black pendants, placed on the head of the Shield; and with the further additions (as above in Art. 147.)

CHAPTER 15.

OF THE GRAND-SENECHAL.

149. THE GRAND-SENECHAL is INDEFINITELY named by the *Grand-Master*.

150. The Grand-Seneschal is instituted in the Magisterial-Convent, who swears on the Gospel of ST. JOHN and the Magisterial-Sword: "*Faithfully to perform the duties of his office.*"

151. The Grand-Seneschal takes cogni-

zance of all affairs of the Order delivered by the Magisterial-Secretary.

152. The Grand-Seneschal takes cognizance of, and is the relator of the business of the Preceptorial-Court, and of the Statutory-Committees, and is the keeper of the Seal of the Preceptorial-Court.

153. All Magisterial-Decrees are entered on the Records of the Grand-Seneschal, to the Exemplars whereof the Grand-Seneschal subscribes his name.

154. The Grand-Seneschal is answerable for the execution of the Charter of Transmission, of the Statutes, Rules, Laws, and Magisterial-Decrees, and is responsible if there be any violation of them, unless he shall denounce it to the *Grand-Master*.

155. The Arms of the Grand-Seneschal are made from his ¹ beneficial Arms, (if these be benefices) obtained according to the Statutes, or from his Family-Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

CHAPTER 16.

OF THE MAGISTERIAL-SECRETARY.

156. The MAGISTERIAL-SECRETARY is INDEFINITELY named by the *Grand-Master*.

¹ Ex insignibus beneficialibus.

157. The Magisterial-Secretary is instituted in the Magisterial-Convent, who swears on the Gospel of ST. JOHN, and the Magisterial-Sword, "*Faithfully to perform the Duties of his Office.*"

158. The Magisterial-Secretary writes in the Magisterial-Assemblies. He enters the Magisterial-Decrees on the Records, and thus subscribes: *By command of His most eminent Highness: N..... Minister of the Order, Magisterial-Secretary.*

He transcribes Exemplars to be given of the Acts of the *General-Convent*, of the Statutes, and of the Magisterial-Decrees; and to all Transcripts from the Records he puts his Signature, subscribing thus: *For Exemplar: N..... Minister of the Order, Magisterial-Secretary.*

159. No Transcript is issued unless ordered by the *Grand-Master*.

160. The Arms of the Magisterial-Secretary are made from his beneficial Arms (if these be benefices) obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

CHAPTER 17.

OF THE GRAND-MARSHAL.

161. The GRAND-MARSHAL is INDEFINITELY named by the *Grand-Master*.

162. The Grand-Marshal is instituted in the Magisterial-Convent, who swears on the Gospel of ST. JOHN, and the Magisterial-Sword, "*Faithfully to perform the Duties of his Office.*"

163. The Grand-Marshal commands the Land Forces; he receives his orders from the *Grand-Master*, and in time of war, the daily watch-word from the Commanding Prince; and attends to the execution of the Supreme Decrees.

164. The Arms of the Grand-Marshal are made from his beneficial Arms (if these be benefices) obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial Ornaments.

CHAPTER 18.

OF THE GRAND-ADMIRAL.

165. The GRAND-ADMIRAL is INDEFINITELY named by the *Grand-Master*.

166. The Grand-Admiral is instituted in the Magisterial-Convent, who swears on the

Gospel of ST. JOHN, and the Magisterial-Sword, "*Faithfully to perform the Duties of his Office.*"

167. The Grand-Admiral commands the Naval Forces; he receives his orders from the *Grand-Master*, and attends to the execution of the Supreme Decrees.

168. The Arms of the Grand-Admiral are made from his beneficial Arms (if these be benefices,) obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

CHAPTER 19.

OF THE GRAND-PRIOR-GENERAL.

169. The GRAND-PRIOR-GENERAL is INDEFINITELY named by the *Grand-Master*.

170. The Grand-Prior-General is instituted in the Magisterial-Convent, who swears on the Gospel of ST. JOHN, and the Magisterial Sword: "*Faithfully to perform the Duties of his Office.*"

171. The Grand-Prior-General is Prefect of the Grand-Priors. He reports as to affairs of Tongues to the Chief-Preceptor who has the Administration.

172. The Arms of the Grand-Prior-General are made from his beneficial Arms

(if these be benefices) obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

CHAPTER 20. OF THE GRAND-HOSPITALLER.

173. The GRAND-HOSPITALLER is INDEFINITELY named by the *Grand-Master*.

174. The Grand-Hospitaller is instituted in the Magisterial-Convent, who swears on the Gospel of St. JOHN, and the Magisterial-Sword: "*Faithfully to perform the Duties of his Office.*"

175. The Grand-Hospitaller is the General-Rector of the Inns,¹ and of all pious works of the Order.

176. The Arms of the Grand Hospitaller are made from his beneficial Arms (if these be benefices) obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

¹ *Hospitiorum*—these were not like our modern Inns, but were appropriated for the *gratuitous* entertainment of *Pilgrims* of the Order.

CHAPTER 21.

OF THE GRAND-CHANCELLOR.

177. The GRAND-CHANCELLOR is INDEFINITELY named by the *Grand-Master*.

178. The Grand-Chancellor is instituted in the Magisterial-Convent, who swears on the Gospel of ST. JOHN, and the Magisterial-Sword, "*Faithfully to perform the Duties of his Office.*"

179. The Grand-Chancellor is the Keeper of the major Magisterial-Seal, and the Seal of the Statutory-Committees; he enters all Acts of the *General-Convents*, and of the *Grand-Master* in his Records, and puts the Magisterial-Seal and his own Signature to Transcripts of them.

180. The Arms of the Grand-Chancellor are made from his beneficial Arms (if these be benefices) obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

CHAPTER 22.

OF THE GRAND-TREASURER.

181. The GRAND-TREASURER is INDEFINITELY named by the *Grand-Master*.

182. The Grand-Treasurer is instituted

in the Magisterial-Convent, who swears on the Gospel of ST. JOHN, and the Magisterial-Sword, "*Faithfully to perform the Duties of his Office.*"

183. The Grand-Treasurer is charged with the Treasury of the Order deposited in the Magisterial-Palace, furnished with three Keys, of which he keeps one, the Grand-Prior-General another, and the Grand-Chancellor the other: he receives the general Rents, Revenues, and Moneys, bringing them into the Treasury of the Order; he informs the *General-Convent, the Grand-Master*, and the Statutory-Committees of the Contributions of the Tongues, Convents, Abbeys, Houses of Initiation, and Conclaves.

184. The Arms of the Grand-Treasurer are made from his beneficial Arms (if these be benefices), obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

CHAPTER 23.

OF THE GENERAL-PREFECT OF LEGATIONS.

185. The GENERAL-PREFECT OF LEGATIONS is INDEFINITELY named by the *Grand-Master*.

186. The General-Prefect of Legations is instituted in the Magisterial-Convent, who swears on the Gospel of St. John, and the Magisterial-Sword, "*Faithfully to perform the Duties of his Office.*"

187. The General-Prefect of Legations takes cognizance of all foreign affairs; he attends to all Business of Legations and Nunciatures, and himself acquaints the *Grand-Master* thereof.

188. The Arms of the General-Prefect of Legations are made from his beneficial Arms (if these be benefices), obtained according to the Statutes, or from his Family Arms, as in Art. 322, with the further appendages of the Preceptorial-Ornaments.

CHAPTER 24.

OF THE STATUTARY-COMMITTEES.

189. The STATUTARY-COMMITTEES consist, 1st. of the Grand-Committee; 2d. of the Consistorial-Committee; 3d. of the Palatinate-Committee; 4th. the Gentile-Committee; with the other and every the General-Prefects of the Militia.

190. The Grand-Committee are the Magisterial-Councillors, Ministers of the Order, designated in Art. 119, of whom the highest.

in rank present in the Statutory-Committees is President.

191. The Consistorial-Committee are,

1st. The Head-Marshal; the Deputy-Grand-Marshal; receiving his orders from the *Grand-Master*.

2d. The Pro-Grand-Admiral; the Deputy-Grand-Admiral; receiving his orders from the *Grand-Master*.

3d. The Governor-General; the Commander in charge of the Magisterial-City; the Prefect of the Governors of other Cities; receiving daily the watchword from the *Grand-Master*, and attending to the execution of the Supreme-Decrees.

4th. The Grand-Bailiff; the Deputy of the Grand-Prior-General.

5th. The Grand-Pro-Chancellor; the Deputy of the Grand-Chancellor.

6th. The Grand-Pro-Treasurer; the Deputy of the Grand-Treasurer.

7th. The Conservator-General; having the care of all the Statutes of the Order; answerable for the Execution of the Charter of Transmission, of the Rules, Laws, and Magisterial-Decrees, and responsible if there be any violation of them, unless he shall denounce it to the *Grand-Master*; acting

instead of the Grand-Seneschal if he be absent, or by his command.

8th. The Proctor-General; the Deputy-Conservator-General.

9th. The Grand-Commodore; attending to the building and equipment of the Navy.

10th. The Grand-Master of Ordnance, the Inspector and Director of all Instruments of War by Land and Sea.

11th. The General-Commander of the Ordnance, the Deputy of the Grand-Master of Ordnance.

12th. The General-Commander of the Horse; over the Cavalry of the Militia, and receiving his orders from the Grand-Marshal.

13th. The General-Commander of Infantry; over the Foot-Soldiery of the Militia, and receiving his Orders from the Grand-Marshal.

14th. The General-Commander of Esquires; the Inspector and Director of the Novitiate - Esquires, and of the inferior Militia.

15th. The Grand-Master of Commands; writing in the Statutory-Committees; taking care to refer Edicts to the *Grand-Master*; putting his signature to the Transcripts from the Records of the President and Secretary,

and thus subscribing: "*By Command of the Statutory - Committees; N...., Consistorial-Knight, Grand-Master of Commands.*"

16th. The Grand-Registrar of the Order; collecting the Records in the *General-Convent*, and in the Statutory - Committees, Inspector of the Messengers, transmitting the Statutory-Edicts to the *Grand-Master*, and the Magisterial-Decrees to the *General-Convent*; the Deputy of the Grand-Master of Commands.

17th. The General-Prefect of Domains; managing the Domains of the Order.

18th. The Grand-Standard-Bearer; carrying the Grand-Standard in all Supreme Assemblies, as well as in the Camp. But the Grand-Standard is not borne in the Camp, unless the *Grand-Master himself* take the field.

192. The Palatinate-Committee are,

1st. The Grand-Marshal of the Palace; taking care of the Magisterial-Palace,

2d. The Grand-Master of the Stable, having the care of the Magisterial-Stables, Grooms, and Servants.

3d. The Grand-Pro-Master of the Stable; the Deputy of the Grand-Master of the Stable.

4th. The Grand-Chamberlain, having the

Supervision over the Furniture of the Palace, in the Solemn-Rites of the *General-Convent*, and of the Statutory-Committees of the Magisterial-Palace.

5th. & 6th. Two Grand-Masters of Solemn-Rites ; Deputies of the Grand-Chamberlain.

7th. The Grand-Steward ; dispensing the Magisterial-Refreshments.

193. The Gentile - Committee, are the Grand-Priors of every nation mentioned in Chap. 26.

194. The Gentile-Grand-Consistorial or Palatinate-Committees may be invested with Offices.

195. The Consistorial or Palatinate-Committee are called to Office and discharged therefrom by Magisterial-Decree.

196. Whoever is discharged from Office, or abdicates the Consistorial or Palatinate-Committee, loses the Committee-Ornaments, unless he be endowed with the Benefice of a Grand-Prior.

197. The Statutory-Committees are, by Magisterial-Decree, consulted on important affairs of the Order ; they bring forward propositions ; and of Charges, Rents, Revenues, Moneys, Alms, and all other things relating to the Treasury of the Order, they

every year take cognizance by right: and they fix the Tributes.

198. In the first month of every year the Statutory-Committees assemble, and after the month has elapsed, by right. But they assemble besides on being convened by the *Grand-Master*.

199. Edicts are published by the Majority of Votes of the Statutory-Committees. If there be an equality of Votes, the President decides.

200. The Grand-Seneschal announces the Conclusions in the Statutory Committees, therefore he does not vote.

201. The Edicts of the Committees are not valid, unless the Grand-Seneschal announce the Conclusions.

202. The Committees' Edicts are not ordered to be executed, unless they shall be sanctioned by the *Grand-Master*.

203. The Members of the Committees of the Order may be present and vote in all Convents.

204. The Members of the Committees, unless the *Grand-Master* command, or a Preceptorial Sentence decree it, are not subject to obedience to any house of the Order: but if the Members of the Committees abdi-

cate their office, they are subject to obedience either to the Metropolitan-Convent or to some other, at the will of the *Grand-Master*.

205. Members of the Committees are not allowed to execute Conventual-Duties, unless by command of the *Grand-Master*.

206. The Seal of the Statutory-Committees is made from the Arms of the Order. The following is the Inscription of the Seal: *Mil. Templ. Comit. Statut. Sigill.*

CHAPTER 25.

OF THE DECORATION OF THE GRAND-CROSS.

207. Princes, Ministers, Members of the Committees, Magisterial-Legates and Nuncios, Aides-de-camp, and Metropolitan-Abbeses are by right invested with the DECORATION OF THE GRAND-CROSS.

208. The Decoration of the Grand-Cross can only be conferred by the *Grand-Master* on approved Knights and Ladies of the Order.

209. No one loses the Decoration of the Grand-Cross, unless the *Grand-Master* or Preceptorial-Court inflicts the Penalty of Forfeiture.

210. The Arms of Knights decorated with the Grand-Cross, are adorned with the

Cross of the Order placed beneath the Shield.

CHAPTER 26.

OF GRAND PRIORIES OR ¹TONGUES.

211. In every Nation a *Grand-Priory* may be constituted, which is also called a *Tongue*.

212. The chief City of the Empire is the See of the Grand Priory.

213. A *Grand-Prior* rules a Grand-Priory or Tongue.

214. The Benefice of a Grand-Priory is conferred for life.

215. The Grand-Prior takes care that the Rules, Laws, and all Decrees are executed in the Tongue; he is answerable for their execution, and is responsible if there be any violation, unless he shall denounce it to the *Grand-Master*.

216. The Prior of the Metropolitan-Convent governs the Grand-Priory provisionally, when vacant, as Deputy of the Grand-Prior.

217. The vacant Benefice of a Grand-Priory may be conferred by the *Grand-Master* on the senior by election amongst

¹ *Linguis*; every other country besides that in which the Grand Master resides, is denominated *Lingua*, a Tongue or Language.

the Bailiffs of the Nation, on a Petition of Institution within a year, excepting Art. 51, 218, and 219.

218. If the appointment be refused, three other Bailiffs are elected by the Congress of the Nation, of whom one is appointed Grand-Prior by the *Grand-Master*.

219. If the Grand-Priory be not solicited, as in Art. 217, and 218, after a year has elapsed, the *Grand-Master* may confer it on any Bailiff of the Order.

220. In every Grand-Priory there are National Congresses. The National Congresses consist of the Congregation of Bailiffs of the Nation.

221. The Grand-Prior presides in the National Congresses.

222. Acts of National Congresses are published by the majority of Votes: if there be an equality of Votes, the Grand-Prior decides the affair.

223. In the eleventh month of every year, and if the month have elapsed, National Congresses are held. They also assemble besides on being convened by the *Grand-Master*.

224. The National Congress attends to the affairs of the Priory. It adjudges all Bailiffs cited in Court: it sanctions or annuls

Sentences as well as Acts of Bailiffs against which an appeal shall be made: and it has the right of repealing Acts of inferior Jurisdictions.

225. All Acts of National Congresses and of inferior Jurisdictions are sent every year to the *Grand Master*.

226. The Name of the ¹ Tongue and the Title or beneficial name of the Grand-Prior are made from the Name of the Nation, in which the Grand-Priory is constituted, according to Art. 443, No. 5.

227. The Seal of the Grand-Priory is made from the Arms of the Order. The Inscription of the Seal is as follows: *Magn. Priorat. N....* (the name of the ¹ Tongue) *Sigill.*

228. The Standard of the Grand-Priory consists of the Grand-Standard of the Order, with the Arms of the ² *Prioral-Nation* placed in the centre.

229. The Arms of the Grand-Prior are divided; 1st. to the right at top, with the Arms of the ² *Prioral-Nation*, but to the right below, with the Bailiwick Arms, and to the left, with the Arms of the Com-

¹ Vide note on tit. Chapter 26.

² *Gentis Prioralis.*

mandery, if these be inferior benefices; 2dly. and to the left, with the Family Arms obtained as in Art. 322; however above are placed the Arms of the Order, with the further appendages of the Prioral-Helmet and the Minor-Collar.

CHAPTER 27.

OF COUNCILS OF INSTITUTION.

230. In every Grand-Priory there is a *Council of Institution*.

231. The Council of Institution consists of the Consistorial-Administrators of the Metropolitan-Convent.

232. The Grand-Prior presides in the Council of Institution.

233. Acts of the Council of Institution are published by majority of votes. If there be an equality of votes, the President decides.

234. The Council of Institution appoints Chapters of Postulants and Conclaves of Initiation in the Tongue, and issues Diplomas of Reception to Novitiate-Esquires and to inferior Degrees.

235. Conclaves of Postulants and Initiation are not appointed unless the *Grand-Master* shall give leave.

236. The Seal of the Council of Insti-

tution is made from the Arms of the Order. The Inscription of the Seal is as follows: *Institutionis N...* (the name of the Tongue) *Cons. Sigill.*

CHAPTER 28. OF COADJUTORS.

237. In every Grand-Priory there is one *Coadjutor*, who is elected for life.

238. The Election of Coadjutor is as follows :—

From among all the Chaplains of the Order, the Primate and Coadjutors-General propose five Candidates. From the five Candidates the *Grand-Master* elects one.

239. The Primate, or a Coadjutor-General, or a Coadjutor, or any other having an Apostolical - Commission consecrates the Coadjutor, if the Brother-Elect shall not have been already consecrated a Bishop.

240. The Coadjutor is instituted canonically by the Primate or by his Legate, and is constituted by the Grand-Prior in a Session of the Metropolitan-Convent.

241. The Coadjutor inaugurates, institutes canonically, and governs with ecclesiastical discipline, Chaplains in Holy-Orders.

242. The Coadjutor of the Tongue is subject to obedience to the Metropolitan-Con-

vent. He is the Consistorial-Administrator of the same Convent.

243. The Arms of Coadjutors are divided, to the right with the Arms of the Nation, and to the left with their Family Arms, as in Art. 322, with a ¹red latin Cross placed over the Shield, with the further appendages of the Prioral-Helmet, the Pontifical Staff and Mitre, and the minor Collar.

CHAPTER 29. OF BAILIWICKS.

244. *Bailiwicks* may be appointed in every Jurisdiction of a Grand-Priory.

245. A Bailiwick comprises one Province, or several Provinces, according to the Decree of Creation. The principal City of the Province, or of more than a Province, is the Seat of the Bailiwick.

246. A Bailiff rules a Bailiwick.

247. The Benefice of a Bailiwick is conferred for life.

248. The Bailiff takes care that the Rules, Laws, and all Decrees are executed in his Bailiwick. He is answerable for their execution, and is culpable, if there be any violation, unless he shall denounce it to the Grand-Prior or to the *Grand-Master*.

¹ Cruce latină rubră.

249. The nearest Commander governs provisionally a Vacant Bailiwick as Deputy Bailiff.

250. The Vacant Benefice of a Bailiwick is conferred by the *Grand-Master* on the Senior by Election among the Commanders of the Bailiwick, saving Art. 51, 251, and 252, on petitioning for the appointment within a year.

251. If the appointment be refused, three other Commanders are elected in a Congress of the Bailiwick, of whom one is appointed Bailiff by the *Grand-Master*.

252. If a Bailiwick be not solicited, as in Art. 250, and 251, after a year has elapsed, it may be conferred by the *Grand-Master* on any Commander of the Tongue.

253. In every Bailiwick there are Bailiff's Congresses; which consist of the congregation of the Commanders of the Bailiwick.

254. In these Congresses the Bailiff presides.

255. Acts of the Bailiff's Congresses are published by the majority of votes. If there be an equality of votes, the Bailiff decides the matter.

256. In the tenth month, and if the month have passed, Bailiff's Congresses are held. But they may be convened

besides, on being convoked by the Grand-Prior.

257. The Bailiff's Congress attends to the affairs of the Bailiwick. It adjudges all Commanders cited in Court. It sanctions or annuls Sentences as well as Acts of Commanderies against which an appeal shall be made. It has the right of repealing all Acts of inferior Jurisdiction sent yearly.

258. All Acts of the Bailiff's Congress, and of inferior Jurisdictions, are sent yearly to the National-Congress.

259. The name of the Bailiwick, and the title or beneficial name of the Bailiff, are made from the name of the Province in which the Bailiwick is seated, according to Art. 443, No. 6.

260. The Seal of the Bailiwick is made from the Arms of the Order. The Inscription of the Seal is as follows: *Bailiv. N.....* (the beneficial name) *Sigill.*

261. The Grand-Standard of the Bailiwick consists of the Grand-Standard of the Order, with the Arms of the Bailiwick of the Province placed in the middle, and superinscribed with the name of the Tongue.

262. The Arms of the Bailiff are divided, on the right—1st. with the Arms of the Bailiwick of the Province, to the right, and with the

Arms of the Commandery on the left, if there be a Commandery; 2dly. to the left with his Family-Arms, as in Art. 322, but with the Arms of the Order placed at top, with the further appendages of the Bailiwick-Helmet and the minor Collar.

CHAPTER 30. OF COMMANDERIES.

263. *Commanderies* may be constituted in the Jurisdiction of every Bailiwick.

264. To every Commandery may be assigned several cities and their territories. The chief city is the Seat of the Commandery.

265. A Commander rules a Commandery.

266. The Benefice of a Commandery is conferred for life.

267. The Commander takes care that the Rules, Laws, and all Decrees are executed in the Commandery. He is answerable for their execution, and is culpable if there be any violation, unless he shall denounce it to the Bailiff, or to his superiors, for the event.

268. The Prior of the nearest Convent governs provisionally a vacant Commandery as Deputy-Commander; excepting the Prior of the Metropolitan-Convent.

269. When the Benefice of a Commandery is vacant, it is conferred by the *Grand-Master* on the Senior by election among the Priors of the Commandery, with reservation of Art. 51, 270, and 271, if the appointment be petitioned for within a year.

270. If the appointment be refused, three other Priors are elected by the Congress of the Commandery, of whom one is appointed Commander by the *Grand-Master*.

271. If the Commandery be not solicited, as in Art. 269 and 270, after a year has elapsed, it may be conferred on any Prior of the Tongue, by the *Grand-Master*.

272. Commendarial Congresses are held in every Commandery. Commendarial Congresses consist of the congregation of the Priors of the Commandery.

273. In these Congresses the Commander presides.

274. Acts of the Commendarial Congresses are published by the majority of votes. If there be an equality of votes, the Commander decides the affair.

275. In the ninth month of every year, and if the month have elapsed, Commendarial Congresses are held. But they may be convened besides, on being summoned by the Bailiff.

276. The Commendarial Congress attends to the affairs of the Commandery. It adjudges all Priors of the Commandery cited in Court. It sanctions or annuls Sentences as well as Acts of Convents, against which an appeal shall be made. And it has the right of repealing all Acts of inferior Jurisdictions, sent every year.

277. All Acts of the Commendarial Congress, and of inferior Jurisdictions, are sent annually to the Bailiff's Congress.

278. The name of the Commandery, and the title or beneficial name of the Commander, are made from the name of the city in which the Commandery sits, according to Art. 443, No. 7.

279. The Seal of the Commandery is made from the Arms of the Order. The inscription of the Seal is as follows: *Commend. N.....* (the beneficial name) *Sigill.*

280. The Grand-Standard of the Commandery is made from the Grand-Standard of the Order, with the Arms of the Commendarial City placed in the middle, superinscribed with the name of the Tongue, and subinscribed with the name of the Bailiwick.

281. The Arms of the Commander are divided, on the right, with the Arms of the Commendarial City, and on the left, with

his Family Arms, as in Art. 322, but with the Arms of the Order placed at top, with the further appendages of the Commander's Helmet and the minor Collar.

CHAPTER 31. OF CONVENTS.

282. *Convents* may be constituted in the Jurisdiction of every Commandery.

283. Convents consist of the Congregation of an indefinite number of Knights of the Profession.

284. Convents are instituted by the *Grand-Master*.

285. The Convents of every Commandery are designated by order of creation, *first, second, &c.*

286. The first Convent constituted in the Magisterial-City is called the *Grand-Metropolitan-Convent*. But if the *Grand-Master* be changed, it is endowed with the name of *Provincial-Grand-Convent*, unless the Metropolitan-Convent be near the See of the Tongue.

287. The first Convent constituted in the See of a Tongue is called *the N...* (the name of the Tongue) *Metropolitan-Convent*.

288. The *Grand-Master* can confer the Title of *Provincial-Grand-Convent*, or *Provin-*

cial-Convent, on deserving Convents of the Order.

289. In the Magisterial-Tongue, as many as three Provincial-Grand-Convents may be constituted, but in other Tongues only two, and they are designated from either Order of the Constitution.

290. A Prior, indefinitely appointed by the Grand-Prior from among all the Knights of the Tongue, rules the Convent.

291. Among the Knights of the Convent, every third year, fourteen are elected Administrators, either of whom, after three years are elapsed, may be re-elected.

292. The Triennial-Administrators are:—

1st. The Sub-Prior; the Deputy of the Prior.

2nd. The Marshal commanding the Conventual Militia, the Armoury, and governing the Stables and Servants.

3rd. The Deputy-Marshal.

4th. The Governor; entrusted with the Custody of the Convent and of the Conventual City.

5th. The Preceptor; the Professor of the Doctrine, Conventual Discipline, Institutions and Traditions of the Order; and the Teacher of every thing that does not relate
 3 Administration.

6th. The Hospitaller ; taking care of the Conventual-Guests, and the Dispenser of Alms.

7th. The Chancellor; noting all Acts of the Convent and Grand-Consistory in his Records, putting the Seal of the Convent and his Signature to all Transcripts.

8th. The Treasurer; receiving the Moneys, Rents and Revenues, and placing them, together with the Seal, Records, Charter and Important Documents, in the Chest fastened with three Keys, of which he keeps one, the Prior another, and the Chancellor the other.

9th. The Conservator ; taking cognizance of Conventual Affairs, and reporting them to the Consistorial or Conventual-Assemblies: taking care that the Statutes and all Legal Acts are observed ; for the execution of which he is answerable, and is culpable if there be any violation, unless he shall denounce it to the Prior, to the Grand-Consistory, or to his Superiors, for the event.

10th. The Proctor ; attending to the Furniture, Clothing, Refreshments, and all expenses of the Convent.

11th. The Prefect of Novitiate-Esquires ; governing the Novitiate-Esquires, and training them for the Militia.

12th. The Grand-Standard-Bearer ; car-

rying the Grand-Standard of the Convent, and collecting the Records.

13th. The Master of Solemn-Rites; set over the Solemn-Rites in the Assemblies of the Convent.

14th. The Secretary; writing in the Assemblies of the Convent and of the Grand-Consistory, minuting in the Records the Acts of the Convent and of the Grand-Consistory. Writing out Exemplars to be delivered; noting in them the Sign-Manual of the President and Secretary, and thus subscribing: "*By command of the Convent, or of the Grand-Consistory, or of the Prior, N..., Secretary-Administrator.*"

293. To every Convent its Chaplain is indefinitely appointed among the Knights by the Council of Institution, by the Coadjutor of the Tongue, or by any other Pontiff, inaugurated in Holy Orders, if he shall not be already inaugurated and instituted canonically by the Coadjutor of the Tongue alone. But no one is named Chaplain unless he profess the Catholic (Johannite) Religion.

294. In every Metropolitan-Convent there are two Chaplains, Vicars-General of the Coadjutor of the Tongue.

295. The Chaplains in Convents execute

the Ecclesiastical Functions. They are Administrators of the Convent.

296. A Congress of Conventual-Administrators is called a *Grand* or *Conventual-Consistory*.

297. The Prior presides in the Grand-Consistory.

298. All Propositions in the Convent are sent to the Grand-Consistory. But no Conventual Acts are valid unless they shall be proposed by the Grand-Consistory, excepting Chap. 35.

299. The Consistorial-Acts are not ordered to be executed unless they shall be sanctioned by the Convent.

300. Conventual and Consistorial-Acts are published by a Majority of Votes, excepting Art. 399, 400, 401. If there be an equality of Votes the Prior decides.

301. The Convent attends to affairs pertaining to the Convent; adjudges all Knights, Novitiate-Esquires, Servants and Guests of the Convent cited in Court. It sanctions or annuls Sentences as well as Acts of Conclaves of Postulants, against which an appeal shall be made: and it has a right to repeal all Acts of inferior Jurisdictions sent every quarter.

302. All Acts of the Convent and of in-

ferior Jurisdictions are sent annually to the Commendarial-Congress.

303. Convents cannot make private Rules for themselves. Convents are governed by the Rules, Laws, and Decrees of the Order, as well as by the Acts of the Bailiwick and Commandery of the Tongue.

304. Knights are elected from among Novitiate-Esquires.

305. Novitiate-Esquires are elected from among the Novitiate-Postulants.

306. In Convents, saving the right of the *Grand - Master*, Novitiate - Esquires and Knights are elected by Ballot, as in Chap. 35. But Novitiate-Esquires are received and Knights are consecrated, according to the Ritual of the Books.

307. Knights vow these things in the Convent, (excepting the right of the *Grand-Master*,) and subscribe with their own Blood,

“ In the name of God the Father † and
 “ of the Son † and of the Holy † Spirit,
 “ I, N..... N....., (Christian and Family
 “ names) dedicating myself at present and
 “ for ever, to the Holy-Militia of the
 “ Order of the Temple, freely and solemnly
 “ declare to take the Vow of OBEDIENCE,

“ OF POVERTY AND CHASTITY, as well as
 “ OF FRATERNITY, HOSPITALITY, AND
 “ WARFARE.

“ In which Vow I declare a firm and not
 “ a mutable Will,

“ Employing my Sword, Strength, Life,
 “ and every thing else that is mine, in the
 “ Cause, Defence, Honour, and greater
 “ illustration of the Christian Religion, of
 “ the Order of the Temple, and of my fellow
 “ Soldiers; and for the Recovery of the Tem-
 “ ple, of the Sepulchre of OUR LORD JESUS-
 “ CHRIST, and of the Dominions of the
 “ Patriarchs, and of the Land of Palestine
 “ in the East:

“ Submitting myself to the Rule of the
 “ Holy Father BERNARD, to the Char-
 “ ter of Transmission, to the Rules, Laws,
 “ Decrees, and all other Acts according
 “ to the Statutes published by the Order:
 “ not to create any Knights, or to confer
 “ any Titles or Degrees, Rites, and Usages
 “ of the Order, unless licence shall be granted
 “ by the Statutes: lastly, in every way,
 “ whether in the Houses of the Order, or
 “ abroad, and in every state of life, to be
 “ perfectly obedient to the Grand-Master,
 “ and to each and all of the Superiors in the
 “ Militia:

“ Thus behaving to my Brethren, Knights
 “ of the Temple, and Sisters, Ladies, with
 “ charity, that I may assist them, and the
 “ Widows and Children of Brethren, as
 “ well as the Children of Sisters, with the
 “ sword, with advice, with money, with
 “ power, with authority, and with all my
 “ other property, and to prefer them always
 “ and every where, in no case excepted, to
 “ any not united as Fellow-Soldiers of the
 “ Temple :

“ Protecting pious Pilgrims: serving Cap-
 “ tives on account of the Cross, the Sick
 “ and the Poor, with assistance as well as
 “ consolation :

“ Opposing Infidels and Unbelievers with
 “ example, virtue, good works, and persua-
 “ sive discourse ; but fighting with the Sword
 “ for the sake of the Cross against Infidels
 “ and Unbelievers who attack the Cross with
 “ the Sword :

“ Abhorring all obscenity, abstaining from
 “ all improper works of the flesh, and espe-
 “ cially from intercourse with a married wo-
 “ man :

“ Finally, among those several nations
 “ that I shall visit, respecting their laws, and
 “ customs, saving the right of the Religion
 “ and of the Order : but exhibiting to the

“ nations with hospitality and friendship
 “ the Order with its Rites, the Sacred
 “ Offices of a most faithful Citizen and
 “ Knight.

“ I thus, before the Knights (present of
 “ this Convent), VOW, WITH A LOUD VOICE
 “ SAY, and DECLARE TO VOW THESE THINGS.

“ Which Vow I subscribe and confirm
 “ with my Blood, and I also write and
 “ subscribe the (Conventual-)Register, in
 “ the presence of the aforesaid witnesses,
 “ who also subscribe their names.

“ Glory be to the Father, and to the Son,
 “ and to the Holy-Spirit. Amen.”

308. No one is advanced to the Degree of Novitiate-Esquires, unless he be noble by lineage, in the fourth degree.

309. If any one, born of noble lineage, being a Postulant of the Degree of Novitiate-Esquires, cannot furnish proof of four degrees of Nobility, after having heard the Petition with the Report of the Convent, sanctioned by the Congresses of the Commandery, Bailiwick and Tongue, saving Art. 392, the *Grand-Master* alone has the right of remitting this probation.

310. If any Postulant of the Degree of Novitiate-Esquires, most distinguished for

virtue, be not born of noble lineage, after having heard the petition with the report of the Convent, sanctioned by the Congresses of the Commandery, Bailiwick and Tongue, as well as by the Statutory-Committees and Preceptorial-Court, saving Art. 392, the *Grand-Master* alone has the power of ascribing to him Nobility in the Order, in the fourth Degree, in the Militia of the Temple.

311. But all Remissions of Degrees, and all Institutions of Nobility, are promulgated by Magisterial-Diploma, the Autograph of which Diploma, decreeing Family Arms, furnished with the Sign-Manual and Seal of the *Grand-Master*, subscribed by the Magisterial-Secretary, as well as by the Grand-Seneschal, "*By Command of his most eminent Highness,*" and countersigned by the Grand-Chancellor, is sent to the Postulant, that he and his posterity may possess all the privileges, immunities, and honours of Nobility.

312. No one is consecrated a Knight of the Temple, unless he shall first have been Armed a Knight. But he who shall not be already armed a Knight, is armed only in a Session of the Convent, saving the right of the *Grand-Master*.

313. Knights and Novitiate-Esquires are

subject to the obedience of one Convent. In it Knights only have a Vote, except Art. 398, nor have any Novitiate-Esquires even in the admission of a Candidate.

314. No Knight or Novitiate-Esquire is subject to obedience to Chapters of Postulants or Conclaves of Initiation, unless the *Grand-Master* command, or a Sentence decree it. However, in Chapters of Postulants or Conclaves of Initiation either may vote and preside.

315. It is criminal for Knights to quit the Order from any cause whatever. But if a Knight shall be adjudged unworthy of Equestrian or Military Honours, a minute is made in the Register of his Convent, and in all the Registers of Convents, Abbeys, Chapters of Postulants, and Conclaves of Initiation, for a Sentence: either *Suspended from Equestrian Honours*; or *Excommunicated from the Equestrian Militia*; or *Unworthy of either Militia*.

316. All Knights are bound, once in their life, if they are able, to undertake a pious pilgrimage to *Palestine*, and to visit the *Temple of the Holy-Sepulchre*.

317. All Knights are bound, once in their life, if they are able, to undertake a pious pilgrimage to the City, where *the Ashes of*

the illustrious Martyrs of the Temple are preserved, and to visit the place where the *Martyrdom* was consummated.

318. All Conventual domestic Services, whether internal or external, are performed by Serving-Brethren-Hospitallers.

319. Serving-Brethren-Hospitallers are admitted by Ballot, by Art. 409, and are bound to conventual obedience, according to the Ritual of the Books.

320. The Seal of Convents is made from the Arms of the Order. The Inscription of the Seal is as follows: *Primi, vel, Secundi, &c. Conventus Commendariae. N...* (the name of the Commandery) *Sigillum.*

321. The Grand-Conventual-Standard is made from the Grand-Standard of the Order, with the Commendarial-Name, and Ordinal Number of the Constitution, written in a white Shield, in the centre.

322. The Arms of the Prior, and of each Knight not endowed with a Benefice, are formed from their Family Arms, with the Arms of the Order placed above, with the further appendages of the Equestrian Helmet, and the minor Collar.

323. The Arms of Novitiate-Esquires are formed from their Family Arms, with the top Silver, and with the further appen-

dages of the Novitiate-Helmet, and a white Riband in the form of a Collar, from which is suspended the Conventual-Cross.

CHAPTER 32. OF ABBEYS.

324. An *Abbey* may be constituted in the Jurisdiction of every Commandery.

325. Abbeys consist of the Congregation of an indefinite number of ¹Ladies of the Profession.

326. The Abbey constituted in the Magisterial-City, is called *the Magisterial-Metropolitan-Abbey*. But on a change in the *Grand-Master* it is endowed with the name of *the Grand-Abbey of the Commandery*, unless the Metropolitan-Abbey be near the See of the Tongue.

327. An Abbey constituted in the See of a Grand-Prior, is called *the N...* (the name of the Tongue) *Metropolitan-Abbey*.

328. The first Abbey constituted in every Bailiwick is called *the Abbey of the Commandery N....* (the name of the Bailiwick.)

329. A Lady indefinitely appointed by the Metropolitan-Abbess, governs every Abbey, under the Title of *Abbess*.

¹ *Equitissa*, a Lady, is of equal female rank to that of *Eques*, a Knight, amongst the Brethren of the Order.

330. Abbeys instituted by the *Grand-Master*, are governed by the Rules in the Year 333 (1451), and by Decrees from the *General-Convent*.

331. From the ¹ Canonesses according to the same Rules, ² Ladies are admitted by ballot and consecrated ; and Canonesses are admitted by ballot and received.

CHAPTER 33.

OF CHAPTERS OF POSTULANTS.

332. *Chapters of Postulants*, or *Postulantix* of Novices, may be constituted in the Jurisdiction of every Convent.

333. *Postulantix* are Instituted by the Council of Institution.

334. *Postulantix* consist of the Congregation of an indefinite number of Postulants, of Perfect-Pelican-Adepts.

335. In every Commandery, the *Postulantix* are designated *First*, *Second*, &c. according to the Order of Institution.

336. The first *Postulantia* instituted in the Magisterial-City, is called *the Grand Metropolitan-Postulantia*. But if the *Grand-*

¹ *Canonissa*, a Canoness, is of equal rank to that of *Novitius-Armiger*, a Novitiate-Esquire, amongst the Brethren of the Order.

² *Equitissæ*, *vide* note page *ante*.

Master be changed, it is endowed with the name of the *Provincial-Grand-Postulantia*, unless the *Metropolitan-Postulantia* be near the See of the Tongue.

337. The first *Postulantia* instituted in the See of a Grand-Priory, is called *the N...* (the name of the Tongue) *Metropolitan-Postulantia*.

338. The *Grand-Master* can confer the Title of *Provincial-Grand-Postulantia*, or *Provincial-Postulantia*, on deserving *Postulantia* of the Order.

339. In the Magisterial-Tongue only three *Provincial-Grand-Postulantia* can be instituted; in other Tongues but two. They are designated of either Institution of the Order.

340. The President governs the *Postulantia* under the Title of *most learned Emmanuel*, indefinitely appointed by the Council of the Tongue. But no one is appointed unless he have attained, at least, the Title of Esquire.

341. Among the *Novitiate-Postulants*, nine are annually elected Administrators, either of whom, when the Year is elapsed, may be re-elected.

342. The Administrators for the Year are :—

1st. The first Governor; the Deputy of the most learned Emmanuel.

2d. The second Governor; the Warden in the Chapter.

3d. The Orator-Hospitaller; the Professor of the Doctrine and of the Institutions; taking cognizance of all affairs of the Postulantia, and reporting them to the Consistorial-Assemblies or Chapters; taking care that the Discipline and all Legal Acts are observed; he is answerable for their execution, and is culpable if there be any violation of them, unless he denounce it, to the most learned Emmanuel, to the Consistorial-Chapter or to his Superiors, for the event; and he is the Dispenser of Alms.

4th. The Chancellor; minuting the Acts of the Postulantia and of the Consistory in his Records; and putting the Seal of the Postulantia and his Signature to all Transcripts.

5th. The Questor; receiving the Moneys, Income and Revenue of the Postulantia, and keeping them, as well as the Seals, Records, Charters and important Documents, in a chest fastened with three keys, of which he keeps one, the most learned Emmanuel another, and the Chancellor the other.

6th. The first Commanding Prefect;

having the Direction of the Internal Custody of the Chapter, and transmitting to the second Commanding Prefect the orders of the President.

7th. The second Commanding Prefect; having the Direction of the External Custody of the Chapter; attending to what is done without; reporting to the first Prefect; and training the Neophites.

8th. The Master of Solemn-Rites; set over the Solemn-Rites in the Assemblies of the Postulantia; taking care of the Furniture of the Postulantia, and directing the Servants.

9th. The Secretary, who writes in the Assemblies of the Postulantia and of the Consistorial-Chapter; entering the Acts of the Postulantia, and of the Consistory in the Records; writing out exemplars to be furnished, and minuting the Signature of the President and Secretary in the Transcripts, and thus subscribing: "*By command of the Postulantia, or of the Consistorial Chapter, or of the most learned Emmanuel: N..... Secretary-Administrator.*"

343. The Congress of Administrators of the Postulantia is called a *Consistorial-Chapter*.

344. The most learned Emmanuel presides in the Consistorial-Chapter.

345. All propositions in the Postulantia

are sent to the Consistory. But no Acts of the Postulantia are valid, unless they shall be proposed in the Consistorial-Chapter, excepting Chap. 35.

346. Consistorial Acts are not ordered to be executed, unless sanctioned by the Postulantia.

347. Acts of the Postulantia and of the Consistory, are published by a majority of votes, except Art. 399, 400, and 401. If there be an equality of votes, the most learned Emmanuel decides the affair.

348. The Postulantia attends to the affairs of the Postulantia; it adjudges all Brethren of the Postulantia cited in Court: it sanctions or annuls Sentences as well as Acts of Conclaves of Initiation, against which an appeal shall be interposed; but it has a right of repealing all Acts of Conclaves of Initiation, which are sent every quarter.

349. All Acts of the Postulantia, and of the Conclaves of Initiation, are sent every quarter to the Convent.

350. Postulantia cannot make private Rules for themselves. Postulantia are governed by the Rules, Laws, and Decrees of the Order, and also by the Acts of the Tongue, Bailiwick, Commandery, and Convent.

351. Postulants are elected from among the Novitiate-Grand-Adepts—of the black Eagle—of St. John the Apostle.

352. Postulants are admitted by ballot in Postulantia, according to Chap. 35, saving the *Grand-Master's* right; but they are received according to the Ritual of the Books.

353. Postulants are subject to the obedience of one Postulantia, and vote in it alone, saving Art. 398.

354. No Postulant is subject to the obedience of Conclaves of Initiation, unless the Grand-Master command, or a Sentence decree it: but any Postulant can vote and preside in them.

355. All domestic services of Postulantia, whether internal or external, are performed by the serving Brethren.

356. Serving Brethren are admitted by ballot, by Art. 409, and are bound to obedience in the Postulantia, according to the Ritual of the Books.

357. The Seal of the Postulantia is formed from the Arms of the Order, in a small black shield placed above is inserted a white Oriental-Cross, with the minor Oriental-Red-Cross inlaid; and in the centre of a gold Triangle is inscribed *Verbo Inno-*

minali. The inscription of the Seal is as follows: *Postul. Primæ, vel secundæ, vel &c. &c. N...* (the name of the Commandery) *Sigill.*

358. The Symbol of *Postulantia* is made from the Pelican, surrounded by the Bond of Union. The inscription of the Symbol is as follows: *Urget prolis amor.*

359. The Banner of the *Postulantia* is made from the Grand-Standard of the Order, ornamented on both sides, with the small black Banner, in which the Oriental-Cross is inserted, as in Art. 357. But in the upper and exterior quadrant of the area are inscribed in red, in a white Shield, the name of the Commandery, and the number of Institution.

360. The Junior by reception, among the Postulants, carries the Banner, and collects the Records.

CHAPTER 34.

OF CONCLAVES OF INITIATION.

361. *Conclaves of Initiation* may be constituted in the Jurisdiction of every *Postulantia*.

362. *Conclaves of Initiation* are instituted by the Council of Institution.

363. *Conclaves of Initiation* consist of

the congregation of an indefinite number of Initiated-Novices.

364. The degrees of Initiation are five :

1st. Grand-Adepts—of the Black Eagle—
of St. John the Apostle.

2d. Oriental-Adepts.

3d. Adepts.

4th. The Intimate-Initiated.

5th. The Initiated.

365. Conclaves of Initiation, in every Commandery, are designated *First, Second, &c.*, according to the Order of Institution.

366. The first Conclave of Initiation, instituted in the Magisterial-City, is called the *Metropolitan-Grand-Conclave of Initiation*. But if the *Grand-Master* be changed, it is endowed with the name of *Provincial-Grand-Conclave of Initiation*, unless the Metropolitan-Conclave of Initiation be near the See of the Tongue.

367. The first Conclave of Initiation, instituted in the See of a Tongue, is called *the N...* (the name of the Tongue) *Metropolitan-Conclave of Initiation*.

368. The *Grand-Master* may confer the title of *Provincial-Grand-Conclave of Initiation*, or *Provincial-Conclave of Initiation*, on deserving Conclaves of Initiation.

369. In the Magisterial-Tongue, only

three Provincial-Grand-Conclaves of Initiation can be instituted; in others but two. They are designated of either Institution of the Order.

370. The President rules a Conclave of Initiation under the title of *Worshipful Dean*, appointed indefinitely by the Council of Institution of the Tongue. But no one is appointed Worshipful Dean, unless he be at least a Postulant.

371. Eleven Administrators are elected annually from among the Grand-Adepts--of the Black Eagle, either of whom, when the year is elapsed, may be re-elected.

372. The Administrators for the year are :—

1st. The Venerable; the Deputy of the Worshipful Dean.

2d. The Commanding-Prefect; watching over the Conclave.

3d. The Censor-Hospitaller; the Professor of Doctrine, and of the Institutions; taking cognizance of the affairs of the Conclave, and reporting them to the Assemblies of the Conclave and Consistory; seeing that discipline and all legal Acts are observed; he is answerable for their execution, and is culpable, if there be any violation of them, unless he shall denounce it to the

Worshipful Dean, to the Consistory of the Conclave, or to his superiors, for the event ; and is the dispenser of alms.

4th. The Chancellor ; minuting in the Records the Acts of the Conclave and Consistory, and putting the Seal of the Conclave and his Signature to Transcripts.

5th. The Questor ; receiving the moneys, revenues, and income of the Conclave, and keeping them, as well as the Seals, Records, Charters, and important documents, in a chest secured with three keys, of which he keeps one, the Worshipful Dean another, and the Chancellor the other.

6th, 7th, 8th, and 9th. Four Guardians, some transmitting forth the orders of the President of the Assembly of the Conclave, and others observing what is done without, and reporting to the Commanding-Prefect. But the Junior amongst the Guardians, training the Initiated of each Grade of the Militia.

10th. The Master of Solemn Rites, placed over the Solemn Rites in the Assemblies of the Conclave ; taking care of the furniture of the Conclave, and directing the servants.

11th. The Secretary, who writes in the Assemblies of the Conclave and Consistory ; minuting in the Records the Acts of the

Conclave and Consistory, writing Exemplars to be furnished, and noting in the Transcripts the Signature of the President and Secretary, thus subscribing: *By Command of the Conclave of Institution, or of the Consistorial-Conclave, or of the Worshipful Dean: N... Secretary-Administrator.*

373. The Congress of Administrators of the Conclave is called *the Consistorial-Conclave.*

374. The Worshipful Dean presides in *the Consistorial-Conclave.*

375. All propositions in the Conclave of Initiation are sent to the Consistory: but no Acts of the Conclave are valid, unless they shall be proposed by the Consistorial-Conclave, except Chap. 35.

376. Consistorial Acts are not ordered to be executed, unless they shall be sanctioned by the Conclave of Initiation.

377. Acts of the Conclave and Consistory are published by a majority of votes, excepting Art. 399, 400, and 401. If there shall be an equality of votes, the Worshipful Dean decides the matter.

378. Oriental-Adepts, Adepts, the intimate-Initiated and Initiated, are present in the Assemblies of the Conclave of Initiation, in which Degrees are conferred which they have themselves received. They are con-

sulted however in Conclaves, but do not vote, except Art. 398.

379. The Conclave of Initiation attends to the affairs of the Conclave, and adjudges all Brethren of the Conclave cited in Court.

380. All Acts of the Conclave of Initiation, are sent every quarter to the Postulantia.

381. Conclaves of Initiation cannot make private Rules for themselves. Conclaves are governed by the Rules, Laws, and Decrees of the Order, and also by the Acts of the Tongue, Bailiwick, Commandery, Convent, and Postulantia.

382. In Conclaves, saving the right of the *Grand-Master*, Initiated-Novices of each Degree are admitted by ballot, as in Chap. 35 ; but they are received according to the Ritual of the Books.

383. Brethren initiated into Degrees in Conclaves are subject to the obedience of one Conclave, and in it only, excepting Art. 398, Grand-Adepts of the Black-Eagle vote.

384. All domestic services of Conclaves of Initiation, whether internal or external, are performed by the serving Brethren.

385. Serving Brethren are admitted by ballot, by Art. 409, and are bound to the

obedience of the Conclave, according to the Ritual of the Books.

386. The Seal of the Conclave is formed from the Arms of the Order, with a small white Shield placed over, which is surrounded by Stars, and in which is depicted a Black-Eagle in the sacred pointed Triangle, holding in its Talons a silver Riband, inscribed with these Letters, H. C. F. (Honour, Charity, Faith.) The following is the Inscription of the Seal: *Init. Cæt. Pr. or Sec. &c. Commend. N... Sigill.*

387. The Symbol of Conclaves is a Triangle irradiated from the clouds.

388. In Conclaves there are two Banners made from the Grand-Standard of the Order, on either side ornamented with the minor Banner, quadripartite, and adorned with the Cross. Of the first Banner the Cross is pale yellow. The upper Quadrant of the area near the Staff is sky blue, but the other red. The lower Quadrant near the Staff is red, and the other sky-blue. Of the second Banner the Cross is white. The upper Quadrant near the Staff is orange, but the other black. The lower Quadrant, near the Staff is black, and the other orange. In each black Quadrant a white Shield is placed, in which the Eagle of the Seal is

embroidered with a needle. But in the centre of the Banner is embroidered the Collar of the Order, and in it is inscribed the name of the Commandery, and also the number of Institution.

389. Amongst the Grand-Adepts of the Black Eagle, the two Juniors by reception carry the Banners, and collect the Records.

CHAPTER 35.

OF CO-OPTATIONS.

390. No one is admitted to be initiated, unless he be a Christian, liberally instructed, of distinguished civil rank (except Art. 409), and eminent for virtue, morals, fidelity, and urbanity.

391. Men of minor condition who, by reason of their art, may be very useful to the Order, may be admitted into the inferior Militia.

392. The *Grand-Master* may admit any one to either of the Degress of the Order. But the Brother admitted is received either in a Convent, or in a Chapter, or in a Conclave, and a Sister is also admitted into an Abbey, according to the Magisterial-Decree, and may be exempt from the reception of the usual Solemnities, Rites, and

Usages, excepting from the Consecration of a Knight, with which no one is endowed unless by taking the Solemn Vows.

393. No one is admitted to Initiation, or to any Degree of the Order, except by right of the *Grand-Master*, unless he shall present a petition subscribed with his own hand. Which petition is void, unless a Brother advanced at least to the Degree sought shall subscribe it with his Signature, and shall furnish information as to the Candidate.

394. The Petition is read in the Assembly by the President, who exhorts the Brethren to inquire accurately concerning the Candidate.

395. The Secretary acquaints all the Convents of the Tongue of Petitions presented to the Convent. And the Convents written to are bound to answer before four months are elapsed.

396. The Secretary advises all Houses of the Bailiwick of the same Degree, of Petitions presented to an inferior House. And the Houses written to are bound to answer before two months are elapsed.

397. When the prescribed time is elapsed, if no impediment shall be made known, the Petition is decided on by a secret scru-

tiny, in these words: ¹ *Let him be admitted, or Let him not be admitted.*

398. Every Brother can vote in any Convent, when the business relates to a Candidate for a Degree to which he has himself attained, excepting Novitiate-Esquires in Conventual-Sessions. But in no case do serving Brethren vote.

399. If one vote refuse, or several votes refuse, the Petition is again brought before the next Assembly, and the secret votes are taken upon it, as before. Nor does any negative vote avail, unless it state the causes of refusal. But every Brother has a right to state the reasons of refusal written in another hand.

400. Whilst the Assembly of the House continues, the causes of refusal are immediately brought by the President to the Consistory; and if these be judged legal and sufficient, the Petitioner is indefinitely rejected.

But if the Consistory do not admit the causes of refusal, the reason is brought by the President from them to the Assembly. And on the reason being discussed, the Brethren vote by secret Ballot, in these

¹ *Admittatur, vel Non admittatur.*

words: *Let him be admitted*, or *Let him not be admitted*, of whom if at least the tenth part refuse, the Petitioner is not admitted.

401. In the same manner, Houses written to, decide upon Petitions. But they are bound to state reasons of refusal. Whilst such refusal continues, a Petition is not admitted.

402. The House sends a Transcript of the Record of each admission or non-admission to the Grand-Prior of the Tongue; the Grand-Prior sends the aforesaid Transcript furnished with his Signature and Seal to the *Grand-Master*; and the *Grand-Master* acquaints the other Houses of the admission or non-admission.

403. It is criminal in any House of the Order to decide upon the Petition of a man who has already applied to another House, unless by order of the *Grand-Master*.

404. Unless Magisterial-Letters of Remission are produced, no one is promoted to any Degree who shall not have been previously endowed with the next inferior Grade.

405. Unless Magisterial-Letters of Remission are produced, no one is promoted from an inferior to a superior Degree, before a year is elapsed.

406. Unless Magisterial-Letters of Remission are produced, no one is admitted before the year of lawful age. And the year of lawful age is: For an Initiate, *fifteen*; for an Intimate-Initiate, *sixteen*; for an Adept, *seventeen*; for an Oriental-Adept, *eighteen*; for a Grand-Adept, of the Black-Eagle, *nineteen*; for a Postulant, *twenty*; for an Esquire or Knight, *twenty-one*.

407. Except by right of the *Grand-Master*, only three Knights are allowed to be Consecrated in each Assembly of a Convent, unless the Grand-Prior of the Tongue shall give leave to exceed this number.

408. The posterity of Fellow-Soldiers of the Temple, Knights of Christ, Teutonic-Knights, Fathers by profession, and Fathers by redemption of captives, if the Congress of the Tongue command it, are admitted into the inferior Houses, and also are immediately promoted to Novitiate-Esquires, and they are only bound to take the Oath of Fidelity.

409. Serving Brethren of either Militia, among Christians eminent for morals and faith, are admitted by Consistories, and are sent to the nearest Conclave of Initiation to be initiated into the inferior Grade.

CHAPTER 36.
OF THE DRESS.

410. THE DRESS and Ornaments of the profession are as follow :—

A linen Girdle about the Loins,

A gold Ring of the profession, glittering with the Cross of the Order, and with the letters P. D. E. P., but within, it is engraved with the Christian and Surnames, and with the day and year of profession, and is worn on the right fore-finger.

A white woollen Tunic; adorned with the Cross of the Order in red woollen, on the left side;

A red Collar edged with white silk, from which is suspended the Conventual-Cross, made after the pattern depicted in the Charter of Transmission;

A white silk Stomacher, adorned at the ends with the red Cross of the Order, and fringed with red;

A white woollen Mantle, adorned with a red woollen Cross of the Order on the left side;

A white woollen Cap, with a red woollen apex, and ornamented with a red feather;

White woollen ¹ Breeches, or Pantaloon;
 Yellow Boots edged with red;
 Gold Spurs;

An equestrian Sword, with a silver haft in the form of a cross, and adorned with the Order of the Cross, suspended from a green silk Belt.

411. There are also added, according to the Dignities of the Knights, in place of the Collar of Profession,

The red silk Belt of the Grand-Cross, edged with white, from which hangs the Grand-Conventual-Cross of the Order, worn from the right shoulder to the left hip;

A triple red silk Riband of Aides-de-Camp, edged with white, and fringed with gold, hanging from the right shoulder.

412. The Tunic of the GRAND-MASTER is lined and edged with ermine skins, and adorned with the Grand-Cross of the Order, in red woollen on the breast. But on the left side is embroidered with a needle a ² triple latin cross, in red silk, which a Rosary surrounds, in gold globules, of which every ninth, or greater globule, is red.

The Collar is made of ³ steel, in the form of a chain, with eighty-one links, from which

¹ *Femoralia*. ² *Crux triplex latina*.

³ *Major ferro*.

hangs the gold Medal, adorned on the right side, with the effigy of *the most Holy Father Hugh*, (to whom be honour and glory) and inscribed with these words: *Pro Deo et Patriâ*, and on the reverse the effigy of *the most Holy Father-Bernard*, and with these words engraven: *Ferro non auro se muniunt*, with the red Cross of the Order circumfixed.

The minor Collar is made of gold, in the form of a Rosary, with eighty-one oval globules, enamelled in red, every ninth excepted; which ninth, larger, is white with the initial letters H and I, (*HUGH OF THE PAGANS, institutor of the Order, JACQUES DE MOLAY, Martyr.*) (In this manner I-I-I) it glitters, the first black, the other red, which two green palms surround. From the minor Collar hangs the Conventual-Cross.

The Belt of the Grand-Cross is worn as in Art. 411.

The Stomacher is fringed with gold.

The Mantle is lined and edged with ermine skins, and is adorned with the red silk triple latin Cross, placed higher than the woollen Cross of the Profession: which triple Cross is surrounded by a Rosary, with gold globules, of which every ninth or major globule is red.

The Cap is made of ermine skins, on

solemn occasions it is bound with the gold Diadem, adorned with glittering Carbuncles and nine points, of which the ninth and anterior point supports an upright red Cross of the Order on an orb (cerulean, supported and bound by a gold circle). But sometimes it is adorned with a gold Band, with a gold Apex, and a white triple Plume. He who discharges the Patriarchal-Office on the death of the Grand - Master, substitutes the gold forked Tiara for the Cap, bound with the Magisterial-Diadem, from which hangs the gold ¹ Stole or Riband, with the Pontifical-Patriarchal Vestments, lined with ermine skins. For the Mantle also are substituted the linen ² Surplice and white silk Robe, embroidered, edged and fringed with gold.

The Pantaloons are silk, and edged with gold.

The Boots are white, edged with gold, with red Heels.

The Hilt of the Sword is silver, glittering with Carbuncles. But the Belt of the Sword is Gold.

And the other Ornaments are :

The gold Magisterial-Patriarchal-Ring

¹ *Stola.* ² *Rochetum.*

sparkling with Carbuncles, worn on the right ring-finger.

The gold Magisterial-Patriarchal-Staff, at the end of which is elevated the Cross of the Order upon an orb.

The gold Rod of Justice.

413. Of the *Magisterial-Prince*, (except Art. 32, whilst the Acts of Enthroning are performing) the Ornaments are the same, except the Diadem, the major Collar, and the Magisterial-Sword, Staff, Ring, and Tiara of the Supreme Pontiff or Patriarch and Rod of Justice.

The Diadem of a Magisterial-Prince is adorned with nine Points, but not with the Cross.

The Tunic and Mantle are adorned with a red woollen triple Cross, which is surrounded by a red Rosary, of which every ninth or major globule is gold.

The Collar is made of ¹ iron, in the form of the minor chain, from which is suspended the Conventual-Cross.

414. The Ornaments of *Deputy-Grand-Masters* are the same, except the Diadem, Tiara, Major Collar, Magisterial-Sword, Ring, Staff, Patriarchal Vestments, and Rod of Justice.

¹ *Forsitan* steel.

But the Cap is silk, edged with ermine skins, which has a gold Band, and the Apex whereof is gold, and ornamented with a triple white Plume.

The Tunic and Mantle are lined with sable skins, and edged with ermine: but Deputy-Grand-Masters appear adorned with the triple latin Cross in red silk (which is surrounded with a circle of the colour of the Arms of the Principality) on the left side of the Tunic and Mantle.

The Hilt of the Sword is gold. And the Sword is suspended from a gold Belt.

415. The Ornaments of *Princes* are the same as Deputy-Grand-Masters, without the Circle of the triple latin Cross. The Cap is not decorated with the gold Band and triple Plume, but only with three white feathers.

416. The Tunic of *Ministers of the Preceptorial-Court* is lined and edged with sable skins.

The Stomacher is fringed with red and gold;

The Mantle is lined and edged with sable skins;

The Cap is silk, edged with sable skins, and ornamented with a silk apex, interwoven with red and gold, and with three feathers; which feathers are worn as follows:

for the Grand-Preceptor, black; for others, the first black, the second white, but the third, for each Chief-Preceptor, according to the colour of the Arms of the Vicarial Benefice, the half of which he administers, viz.: to Europe, scarlet; to Asia, orange; to Africa, green; to America, purple. Of the Grand-Seneschal, as well as of the Magisterial-Secretary, of the Grand-Marshal, of the Grand-Admiral, of the Grand-Prior-General, of the Grand-Hospitaller, of the Grand-Chancellor, of the Grand-Treasurer, and of the General-Prefect of Legations, the third feather is white, edged with red.

The Pantaloons are black silk, edged with gold.

The Boots are black, edged with gold, and with red heels.

The hilt of the Sword is silver; but the Sword is worn with a gold belt interwoven with green silk.

417. *Ministers, named for life*, appear decorated with a red silk double latin Cross, which is surrounded by a circle of the same colour, placed higher than the woollen Cross of the Tunic and Mantle.

But Ministers who may be removed from Office, appear decorated with a red silk double latin Cross, without a circle.

418. *The Tunic and Cap of the Consisto-*

rial and Palatine Committees are edged with red.

The Cap is adorned with two feathers, one white, and the other red.

419. The Ornaments of *National-Committees* are the same as the *Consistorial and Palatine-Committees*; but *National-Committees* appear decorated with a red silk single latin Cross, surrounded by a triple circle of the same colour, and placed higher than the woollen Cross of the Tunic and Mantle.

420. The Feather is white, edged with red of the Cap of *Bailiffs*; but *Bailiffs* appear decorated with a red silk, single latin Cross, which is surrounded by a double circle of the same colour, and placed higher than the woollen Cross of the Tunic and Mantle.

421. The Feather is red, edged with white of the Cap of *Commanders*; but *Commanders* appear decorated with a red silk, single latin Cross, which is surrounded by a circle of the same colour, placed higher than the woollen Cross of the Tunic and Mantle.

422. These are the Ecclesiastical Dress and Ornaments:

1st. *Of a Primate*:

A linen Girdle about the loins;

A Ring of the Profession;

A gold Pontifical Ring, sparkling with emeralds;

A white woollen ¹Gown, edged with red, decorated with a red woollen Cross of the Order on the left side, and also a red latin Cross allowed to Ministers, which is surrounded by a black Rosary, of which every larger globule is silver ;

A Preceptorial Stomacher ;

A white woollen Mantle, decorated with a woollen Cross of the Order, on the left side with a double latin Cross, &c., lined with sable skins, and edged with ermine.

A red silk Ecclesiastical Cap, edged with ermine skins and a red silk apex, ornamented with gold interwoven ;

White silk Pantaloon ;

Red Boots, edged with gold ;

Gold Spurs ;

A Preceptorial Sword ;

But in *divine Services*, a linen ²Surplice ;

A white silk ³Stole, fringed and embroidered with gold ;

A purple silk ⁴Robe, edged, fringed, and embroidered with gold ;

A Primate's Rosary ;

A gold Mitre ;

A Pontifical Staff.

2dly. The Ornaments of *Coadjutors-General* are the same, with these exceptions :

¹ *Toga*. ² *Rochetum*. ³ *Stola*. ⁴ *Trabea*.

The Ring glitters with sapphires ;

The Mantle is not edged ; the Stole is white, fringed with red and gold : the Robe is cerulean, fringed and embroidered with gold ;

The Rosary surrounding the red silk latin Cross is black, with every ninth globule red ;

But when the Primate is present, the Coadjutor-General is not adorned with the Rosary, Mitre, and Staff, unless he himself officiates.

3dly. The Ornaments and Dress of *Coadjutors* are the same as Coadjutors-General, without the Rosary. But the Ring glitters with amethysts.

The Stole is white, edged with red ; and the Robe is green ;

The Sword is equestrian ;

The Boots are not edged ;

The silk latin Cross of the Gown and Mantle is single, which is surrounded by a black Rosary, with every ninth globule orange.

4thly. *Chaplains* are clothed with the Dress and Ornaments of Knights, with the Ecclesiastical Ring sparkling with topazes ; with a white woollen Gown and white Ecclesiastical Cap, interwoven with red, ornamented with a red silk apex ; but *in divine Services*, with

a linen Surplice, white Robe, edged with red, and a red silk Stole, fringed with white.

423. The Dress and Ornaments of *Novitiate-Esquires* are as follow :

A white woollen Tunic ;

A white woollen ¹ Cloak ;

A white silk Collar, from which hangs the Conventual Cross ;

A white silk Stomacher, edged with white, the extremities ornamented with a white Cross ;

A white woollen Cap, ornamented with a green feather ;

White woollen Pantaloons ;

Yellow Boots ;

Black Spurs ;

A Sword, with a silver hilt, in the form of a Cross, worn with a green silk Belt.

424. *Serving - Hospitallers* are clothed with a black woollen Tunic, with a white Sash worn over it and a black Collar, interwoven with white wool, from which hangs the black oriental Cross, edged with white. A white woollen Stomacher, edged with black, with black woollen Pantaloons, with black Boots, which are given to them.

425. The Dress and Ornaments of *Novitiate Postulants* are as follow :

¹ *Dalmatica*.

A white woollen Tunic ;

A green woollen Cloak ;

A black silk Collar, interwoven with red, from which hangs a gold Oriental-Cross, enamelled with white, inlaid with the minor red oriental Cross, and in the centre is the gold triangle inscribed *Verbo Innominali* ; on the reverse side a Cross is inscribed, on the extremities these four letters, I. N. R. I., and in the centre these words, *In hoc signo vinces* ;

A green woollen Cap, ornamented with a green feather ;

A white silk Stomacher, fringed at the ends with white, and adorned with the black latin Cross, interwoven with red ;

A white leather Triangle, edged with red, and in the centre ornamented with the red Cross ;

A Sword, with a silver Hilt, worn with a green silk Belt.

426. These are the Ornaments and Dress of *Novitiate Grand-Adepts of the Black Eagle of Saint-John the Apostle* :

A white woollen Tunic ;

A yellow cloak, edged with black, or the colour of the Belt ;

A black silk Belt, decorated with a white

Shield, in which an eagle is depicted, as in Art. 386 ;

A yellow woollen Cap, ornamented with a yellow feather ;

A silver Oriental-Cross suspended from the Belt ;

A silver Cross embroidered on the left side, irradiated with gold, in a black centre, embroidered with red, inscribed with these words, *Honos, Charitas, Fides* ;

A white silk Stomacher, fringed with white at the ends, and ornamented with the latin Cross of the colour of the Belt ;

A white leather Triangle, edged with the colour of the Belt ;

A Sword with a silver Hilt, worn with a green silk Belt.

427. The Ornaments and Dress of *Oriental-Adepts* are the same, except the colour of the Belt, which is orange ; but the Belt is not ornamented.

428. The Ornaments and Dress of *Adepts* are the same, except the colour of the Belt, which is red.

429. The Ornaments and Dress of the *Intimate-Initiated* are the same, except in the colours of the Belt and embroidered Cross. The Belt and edge of the Cross is

cerulean; but the centre of the Cross is yellow.

430. The Dress and Ornaments of the *Initiated* are the same. But the Cloak is not edged. The Belt is white.

The Stomacher is white silk, fringed with white.

The Leather Triangle is white, and edged with yellow.

The Sword and Sword-Belt of the *Intimate-Initiated* are worn by the *Initiated*.

431. The Brethren in the inferior Militia admitted by *favor of the Art*, besides the Dress and Ornaments of the Grade, have given to them a white Cross of the Order, not inlaid with red, which hangs on the left side, from a black riband, interwoven with orange.

432. Serving-Brethren of Postulantia and Conclaves of Initiation, wear a brown woollen Tunic. They are girt with a yellow Stomacher and a yellow leather Triangle.

433. Brethren of either Militia, at all times and places, are bound to wear the Dress and Ornaments of their own Grade. They never wear inferior, excepting the right of the *Grand-Master*.

CHAPTER 37.
OF HONOURS.

434. On approaching the **GRAND-MASTER**, all the Brethren advance towards him, saluting with their Arms and Banners, headed by the President of each House. But in the Assembly of a House, whilst a Grand-Master sits, the President is always bound to speak in his name.

435. If the Grand-Master is not present, or his Delegate, (or Regent) the Magisterial-Prince, Deputy-Grand-Masters, Princes, and all Magisterial-Legates and Nuncios are honoured in the same manner.

436. On approaching a Minister of the Order, the President, Chancellor, Masters of the Rites, and eight Brethren advance towards them, saluting with Arms and Banners. But in the Assembly of a House the President's seat is offered to the Minister.

437. On approaching any other Brother of a Statutory-Committee, or decorated with the Grand-Cross, the Pro-President, Chancellor, Master of Rites, and eight Brethren advance towards him, saluting with Arms and Banners. But in the Assembly of a House, the President's seat is offered to either of them.

438. On approaching any Bailiff, Commander, or Metropolitan Prior, (but not in a private Convent in the Tongue) the Chancellor, Master of Rites, and seven Brethren advance towards him, saluting with Arms and Banners. But in the Assembly of a House, the President's seat is offered to either of them.

439. On approaching a Prior, (but not in obedience in a private Convent) the Master of Rites, and six Brethren advance towards him, saluting with Arms and Banners. But in Assemblies of Postulantiae and Conclaves of Initiation, the President's seat is offered to a Prior.

440. On approaching a Knight, the Master of Rites of Postulantiae, or of Conclaves of Initiation, and five Brethren advance towards him, saluting with Arms and Banners. But in Assemblies of Postulantiae or Conclaves of Initiation, the President's chair is offered to a Knight.

441. On approaching a Novitiate-Esquire, the Master of Rites of Postulantiae, and Conclaves of Initiation, and four Brethren advance towards him, saluting with Arms. But in Assemblies of Postulantiae or Conclaves of Initiation, the President's chair is offered to a Novice.

442. On approaching a Postulant, the Master of Rites of a Conclave of Initiation, and two Brethren advance towards him.

CHAPTER 38. OF BENEFICES AND SALARIES.

443. The Beneficial Offices in the Order are :—

1st. The MASTERSHIP, or CHIEF-OFFICE OF GRAND-MASTER.

2d. The OFFICE OF MAGISTERIAL-PRINCE: but the name of the Magisterial-Prince is *TEMPLARIANUS*.

3d. Four *Deputy-Magisterial-Offices*, each of whose names is conferred from the Deputy-Masterships, viz : *Europæus, Asiaticus, Africanus, Americanus*.

4th. Nine *Preceptorial-Offices*, the names of which are thus conferred on the Preceptors, viz : on the Grand-Preceptor, *Præceptorianus*; and on the chief Preceptors, *Sud-Europæus; Nord-Europæus; Sud-Asiaticus; Nord-Asiaticus; Sud-Africanus; Nord-Africanus; Sud-Americanus; Nord-Americanus*.

5th. *Grand-Priories*, the names of which are conferred by the National-Committees, according to the aforesaid mode, Art. 226.

Bailiwicks, the names of the Bailiff

of which are conferred in the aforesaid mode, Art. 259.

7th. *Commanderies*, the names of the Commanders of which are conferred in the aforesaid mode, Art. 278.

8th. *Metropolitan-Abbeys* and *Commendatorial-Abbeys*, the names of the Abbesses of which are conferred in the aforesaid mode.

444. To each Title of a Beneficial-Office is assigned a *Salary*.

445. The Salary of each Beneficial-Office consists of the twentieth part of the Revenues, Incomes, and general Moneys, which constitute the Treasury of each Office in those Benefices.

446. The Salary of a GRAND-MASTER who has abdicated, is equal to the fourth part of the Salary of the ruling Grand-Master, and is paid from the funds of the Order.

447. The Salary of a MAGISTERIAL-PRINCE is fixed by a Decree of the Grand-Master, (on having consulted the Statutory-Committees) and is paid from the Funds of the Order.

448. The Salary of *Princes of the Order*, is fixed by Statutory Edict every year, which is paid from the Funds of the Order.

449. Three twentieth parts of the Salary of each Chief-Preceptor, are ceded as a Salary to the *Grand-Preceptor*.

450. The Salary of the *Primate, Coadjutors-General, Grand-Seneschal, Magisterial-Secretary, Grand-Marshal, Grand-Admiral, Grand-Prior - General, Grand-Hospitaller, Grand-Chancellor, Grand-Treasurer, and General-Prefect of Legation*, is fixed by Statutory Edict every year, and is paid from the Funds of the Order.

451. The Salaries of *Coadjutors* are fixed by Congresses of the Tongues, and are paid from the Revenues of each Tongue.

452. Salaries may be granted by the GRAND-MASTER in favour of other Administrators of the Order, which Salaries are stated by Statutory Edict.

CHAPTER 39.

OF TITLES.

453. The GRAND-MASTER is honoured with these Titles: *most eminent Highness, most mighty, powerful, and excellent Prince, most serene Lord, most holy Father, supreme Pontiff and Patriarch*.

454. A MAGISTERIAL-PRINCE, if he shall have been enthroned, is honoured with these

Titles: *most eminent Highness, most mighty and excellent Prince, most serene Lord, most holy Father.*

If he shall not have been enthroned, he is honoured with the same Titles as Deputy-Grand-Masters, adding these words, *Magisterial Prince.*

455. *Deputy-Grand-Masters and Princes* are honoured with these Titles: *Highness, most mighty and excellent Prince, most serene Lord.*

456. Every Minister is honoured with these Titles: *Excellency, most mighty and illustrious Lord, most honourable Brother.*

457. Each of the Consistorial, Palatine, or National-Committees is honoured with these Titles: *most renowned and honourable Lord of Committee, most noble Brother.*

458. But every Grand - Prior in the ¹Tongue of obedience, as well as Magisterial-Legate or Nuncio, during the time of his Mission, is honoured with these Titles: *Excellency, most illustrious and honourable Lord, most worshipful Brother.*

459. Every Bailiff or Commander is honoured with these Titles: *most renowned and noble Sir Bailiff or Commander, most worthy*

¹ *q. d.* in the Nation over which he rules.

CHAPTER 40.
OF SIGNATURES.

471. The GRAND-MASTER subscribes with a triple Cross, ✠ and with the initial letter F placed before his *Christian names*.

472. A Magisterial Prince subscribes with a triple Cross, ✠ and with the initial letter F placed before his *Christian names, and the name of his Benefice*.

473. Every Deputy-Grand-Master subscribes with a triple Cross, ✠ and with the initial letter F placed before his *Christian names, and the name of his Vicarial Benefice*.

474. Every Prince subscribes with a triple Cross, ✠ and with the initial letter F prefixed, according to Art. 80 and 81, kept in mind.

475. Every Brother of the Order, decorated with the Grand-Cross subscribes with a double Cross, ✠ and with the initial letter F put before his *Christian names, and the name of his greater Benefice*, but with the *name of the Family added* if he be not endowed with a Benefice.

476. Every Knight not decorated with the Grand-Cross subscribes with a single Cross, ✠ and with the initial letter F placed before his *Christian and Family names*.

477. Every Novitiate-Esquire subscribes with the initial letter F placed before his *Christian and Family names*, and puts a single Cross \dagger after.

478. Every Brother of the inferior Militia subscribes his *Family name*, with the initial letter F prefixed, and with a

single Cross in a Triangle $\triangle \dagger$, if he be a Postulant-Brother, or with a gradual num-

ber $\triangle 5$ $\triangle 4$ $\triangle 3$ $\triangle 2$ $\triangle 1$,

if he sits among the initiated, he inscribes it after. But Brethren admitted and not received inscribe a Cross or Triangle between

parentheses, (\dagger) $(\triangle \dagger)$ $(\triangle 5)$ &c.

But Sisters subscribe according to Art. 475, 476, 477, and 478, prefixing the letter S.

CHAPTER 41.

OF THE CHANCELLOR'S STYLE.

479. At the Head of all Acts of the Order, these words are used: *To the greater glory of God. By command of his most eminent Highness, &c., Grand-Master of the Order, Supreme-Pontiff and Patriarch*, (except Art. 117.)

R

480. The Inscription of Supreme-Acts is thus:

N... (the Christian names of the Grand-Master,) By the Grace of God, and the Suffrages of the Brethren, GRAND-MASTER, SUPREME-PONTIFF and PATRIARCH of the Militia of the Temple, to all who shall see or hear these presents, thrice Greeting. (Except Art. 117.)

481. The Subscription of Supreme Acts is thus: *Given at N... (the name of the Magisterial City) in our Magisterial Hall; the Day of the Moon N....; in the Year of the Order; in the Year of our Mastership, and of our Patriarchate; the Day of the Month N.....; in the Year of our Lord, J. C..... (adding 1st. the Day of the Moon, and of the Year of the Order; 2dly. the Year of the Mastership, and Patriarchate of the reigning Grand-Master; 3dly. the Day, Month, and Year of the Nativity of our Lord J. C.) (Except Art. 117.)*

482. The Years of the Order are computed from the *Foundation of the Order of the Temple in the Year 1118.*

483. In the Inferior Houses of the Temple, the Years are computed from *9000 Years before the Foundation of the Order of the Temple.*

484. The Year is Lunar, beginning from the Paschal-Moon, according to the Ecclesiastical Year, as in Exod. chap. 12. v. 2. and the Corrections of the Modern Jews.

485. The Months are changed thus ; *Nisan, Tab, Sivan, Tammuz, Aab, Elul, Tischri, Marschevan, Cisleu, Tobeth, Schebeth, Adar*, and in Leap-Years *Véadar*.

CHAPTER 42.

GENERAL ARTICLES.

486. The Brethren of either Militia, and the Ladies and Canonesses, are subject to the Jurisdiction of the Superiors of the Order and of the Private Houses, according to the Hierarchy, Chap. 2. except Art. 48.

487. Serving-Hospitallers do not serve in a Conclave of Initiation, unless the President of the Conclave be at least a Novitiate-Esquire.

488. It is criminal to admit Brethren excommunicated, or banished from the Militia, by a Sentence not revoked, in any Assembly of the Order.

489. Diplomas of Profession become void unless they shall be granted by the *Grand-Master himself*, minuted in the Records of the Grand-Chancellor and Grand-Seneschal, entered on the Records of the Private Con-

vent, subscribed by the Grand-Consistory of the same Convent (or Abbey,) and furnished with the Signature of the ruling Knight, (or in an Abbey, of the Lady.)

490. Diplomas granted to Novitiate-Esquires, as well as to Canonesses and Brethren of the Inferior Militia, become void, unless they shall be issued from the Council of Institution, minuted in the Records of two of the Houses consulted, entered on the Records of the private House, subscribed by the Consistories of the aforesaid Houses, and furnished with the Signature of the Ruler.

491. All Administrators of the Order lose their Offices, Benefices, &c. if they shall be absent for three months from the Seat of their Administration, without obtaining Magisterial Licence.

492. The Seats of the ruling *Grand-Master*; of the *Grand-Master* demised, *ab Officio*, by Art. 50; of the Magisterial-Prince, (if such shall have been Instituted); of Deputy-Grand-Masters; of Chief-Preceptors and Primate; are decorated with their Insignia in all Assemblies of either Militia.

493. The *Anniversary of the Martyr* is celebrated throughout the Order, on the last day of every Lunar Year.

494. The Solemn Feasts of the Order are: *the Day of the Feast of St. John the Evangelist, or Apostle, and of St. John the Baptist.*

CHAPTER 43.

OF THE FORMS OF MAGISTERIAL¹ LETTERS, DIPLOMAS, &c.

495. Magisterial-Letters of Creation by Art. 39, and other Articles treating of the Institution of Benefices, are written in this manner.

For a Grand-Priory or Tongue.

(The Grand-Master's Arms.)

To the greater Glory of God.

N.... By the Grace of God, and the Suffrages of the Brethren, GRAND-MASTER, SUPREME-PONTIFF, AND PATRIARCH OF THE MILITIA OF THE TEMPLE.

To all by whom these Presents shall be seen or heard,

Thrice Greeting.

BE IT KNOWN to all whom it concerns, that for the preservation, safety, and perpetual illustration of the Holy-Militia of the Temple of our Lord J. C. having heard the Report of our Preceptorial-Court, and referred to the 39th Article of the Statutes:

¹ *These are always in Latin.*

From our certain knowledge, and by the plenitude of our Patriarchal-Authority, and of our Magisterial-Power, we have instituted, and by these presents do institute a Grand-Priory in the Grand-Preceptorate N.... or Tongue, (to the Republic N.., or Kingdom N..., or Empire N..., or &c.) under the Title N..., (the name of the Republic, Kingdom, &c.)

May the above-mentioned Institution of the *Grand-Priory N...* flourish for ever, unless in these presents, any thing appear decreed contrary to the Patriarchal-Authority, and Magisterial-Power. Amen.

Let these present Magisterial-Letters of Institution be despatched by the Minister of the Order, the Grand-Secretary; countersigned by the Minister of the Order, the Grand-Chancellor, with the Magisterial-Seal; and entered in the Records of the Seneschal, by the Minister of the Order, the Grand-Seneschal.

Dated at N... (the name of the Magisterial-City,) in our Magisterial-Hall, the ... Day of the Moon N...; in the ... Year of the Order; in the ... Year of our Mastership, and of our Patriarchate; and on the ... Day of the Month N..., in the Year of our Lord J. C.

UNDER THE MUNIMENT OF OUR SIGN-MANUAL.

✠ F. N.....

By Command of HIS MOST EMIN. HIGHNESS.

✠ F. N..... *Minister of the Order, Magisterial-Secretary.*

Seen and Countersigned in the Grand-Chancery, the ... Day, &c.

✠ F. N.... *Minister of the Order, Grand Chancellor.*

(The Magisterial Seal.)

Entered in the Records of the Grand-Seneschal, the Day, &c.

✠ F. N.... *Minister of the Order, Grand-Seneschal.*

For a Bailiwick.

(The Grand-Master's Arms.)

To the greater, &c.

Be it Known, &c. we have instituted, and by these Presents do institute a *Bailiwick*, (to the Province N...) in the Grand-Priory N..., under the Title N... (the name of the Province.)

May the above-mentioned, &c.

For a Commandery.

(The Grand-Master's Arms.)

To the greater, &c.

Be it Known, &c..... we have instituted, and by these presents do institute a *Commandery* to the District N..., (the name of the Chief City of the District,) in the Bailiwick N..., under the Title N.... (the name of the City.)

May the above-mentioned, &c.

For a Convent and Abbey.

(The Grand-Master's Arms.)

To the greater, &c.

Be it Known, &c. we have instituted, and by these presents, &c. a *Convent*, (or *Abbey*, under the Title of the first or second, &c. Convent,) (or of the first or second, &c. *Abbey*,) in the City, &c. of the Commandery N....

496. Magisterial-Letters of Collation of Benefices, Offices, Dignities, &c. are written in this manner: but Letters of Collation of Vicarial, Preceptorial, &c. Benefices, as well as of Synodal Offices, &c. and of Dignities, &c. are either a faithful Copy of the words of the Decree of Institution, Nomination, &c. (which Copy is proved and confirmed by the Magisterial Seal and Signatures of the Ministers, according to the Rules;) or a faithful Copy of an Act published by an Authority,

having a Right of instituting, nominating, &c. according to the Rules.

For Grand-Priors, Bailiffs, and Commanders.

(The Grand-Master's Arms.)

To the greater Glory of God.

N....By the Grace of God, &c.

KNOW YE, that for the preservation, safety, and perpetual Illustration of the Holy-Militia of the Temple of our Lord J. C.

The Benefice of the Grand-Priory N.... (or of the Bailiwick N...) (or of the Commandery N...) being vacant, having heard the Report of the Minister of the Order, of our Councillors, of the Preceptorianus N.... (or (of the Chief-Preceptor N...) (or, &c. N...); and of the well-beloved Brother N..., of the Bailiff N.... (or of Brother N..., of the Commander N....) (or of Brother N...) deserving in the Order, with faith, charity, good works, and eminent virtues, as well as distinguished for learning, knowledge of the Institution and Nobility.

From our certain knowledge, and by the plenitude of our Patriarchal Authority, and of our Magisterial-Power.

We have INSTITUTED the aforesaid N.... *Grand-Prior, one of the National Committee, (or Bailiff,) (or Commander,)* over the whole

Grand-Priory N...; according to Art. 217, of the Stat. of the Order, (or 218, or 219,) Chap. 26. (or over the whole Bailiwick N..., according to Art. 250. of the Stat. of the Order,) (or 251, or 252, Chap. 29.); (or over the whole Commandery N..., according to Art. 269, of the Stat. of the Order,) (or 270, or 271, Chap. 30.) on the ... Day of the Moon N.... in the ... Year of the Order.

Therefore for life, saving the right OF OUR MAGISTERIAL-POWER, and of every other legitimate Authority, we SAY, DECLARE, AND PROMULGATE, that we have, OF OUR FAVOUR, given to him the Title of GRAND-PRIOR, (or of BAILIFF, or COMMANDER,) with the Title, State, Arms, Style, Power, Jurisdiction, Immunities, and all the consequent and due Privileges whatsoever of the GRAND-PRIORY N..., (or of the BAILIWICK N..., or of the COMMANDERY N...,) with the Benefice, as well as that all Knights yield, or ought to yield to the Title of his aforesaid GRAND-PRIORY, (or BAILIWICK, or COMMANDERY.)

Let the present Magisterial-Letters of Institution be despatched by the Minister of the Order, the Magisterial-Secretary; countersigned by the Minister of the Order, the Grand-Chancellor, with the Magisterial-

Seal; entered in the Records of the Grand-Seneschal, by the Grand-Seneschal; and delivered by the Minister of the Order, the Magisterial-Secretary, to our well-beloved Brother N..., (the Beneficial name of the Grand-Prior, or of the Bailiff, or of the Commander,) in perpetual testimony OF OUR FAVOUR, (*the Oath of Fidelity being taken before us,*) (*or before our Delegate N...*)

DATED, &c.

UNDER THE MUNIMENT OF OUR SIGN-MANUAL.

✠ F. N.....

By Command of H. MOST EMIN HIGHNESS.

✠ F. N..... *Minister of the Order, Magisterial-Secretary,*

Seen in the Grand-Chancery, &c.

(The Magisterial-Seal.)

Entered in the Grand-Seneschal's Records, &c.

497. Magisterial-Diplomas of Profession are written in this manner:

(The Grand-Master's Arms.)

To the greater Glory of God.

N... By the Grace of God, &c.

KNOW YE, that according to the Rules of the Order, handed down to us by the most

illustrious and sacred Lords, our Brethren and Predecessors,

For the preservation, safety, and greater illustration of the Christian Religion, and of the holy Militia of the Temple of our Lord J. C.

N... a NOBLE-MAN (or N... a NOBLE-PERSON), born at N..., the day of the month.....; in the year of our Lord J. C.; of N... and N... his Wife, professing the Christian Religion (or Catholic, or Greek, or Lutheran, or Roman, &c.),

In the first, or second, &c. Convent (or in the first, or second, &c. Abbey) of the Commandery N..., the ... day of the moon N...; in the year; received a *Novitiate-Esquire* (or Novitiate-Canoness), and endowed with the Christian name of N.....,

In the Session of the first, or second, &c. Convent (or of the first, or second, &c. Abbey) of the Commandery N..., held the ... day of the moon N...; in the ... year of the Order; in the ... year of our Mastership, and of our Patriarchate; on the day of the month in the year of our Lord J. C.,

He solemnly PROFESSED, was CONSECRATED and created a MOST NOBLE-KNIGHT

OF THE TEMPLE (or she PROFESSED, was CONSECRATED and created a MOST NOBLE-LADY OF THE TEMPLE.)

The Family
Arms
surmounted
by a Cross.

THE ACTS OF WHICH PROFESSION, CONSECRATION, AND CREATION, together with the CRUCIFORM FAMILY-ARMS of the aforesaid *Knight-Professor* (or of the aforesaid *Lady-Professor*) are hereunto ascribed,

FROM OUR CERTAIN KNOWLEDGE, AND BY THE PLENITUDE OF OUR PATRIARCHAL-AUTHORITY, AND OF OUR MAGISTERIAL-POWER,

WE CONFIRM, SOLEMNLY STATE, AND PROMULGATE, BY THIS MAGISTERIAL-DIPLOMA.

That thus, now and in perpetuity, throughout the whole Globe, not only amongst Fellow-Soldiers of the Temple, and Subjects of the Order, but amongst all others, present and future, he (or she) may be regarded as a KNIGHT OF THE TEMPLE (or a LADY OF THE TEMPLE), and may possess the Title, Nobility, State, Style, Power, Honours, Immunities, and all the Privileges of a KNIGHT (or of a LADY.)

Most noble and faithful Sir Knight, most

S

worthy Brother N... (or most noble and faithful Lady, most worthy Sister N...)

To whom be health and benediction. Amen.

Let the present *Diploma of Profession* be seen and countersigned by the Minister of the Order, the Grand-Chancellor, and with the Magisterial-Seal; entered in the Records of the Grand-Seneschal, by the Minister of the Order; the Grand-Seneschal; and sent to the Convent N... (or Abbey N...), to be subscribed by the Consistory of the same Convent (or Abbey), and entered in the Records of the Convent (or Abbey); signed by the aforesaid Knight (or by the said Lady) with his (or her) own hand in the margin, noting *ne varietur*, and be delivered to him (or to her) by the Prior, (or Abbess) before the Brethren (or Sisters).

LET IT BE DONE *as we have commanded and decreed: Thanks be to God.*

DATED, &c.

UNDER THE MUNIMENT OF OUR
SIGN-MANUAL.

✠ F. N.....

By Command of H. EMIN. HIGH-
NESS.

✠ F. N.... *Minister of the Order,
Magisterial-Secretary.*

Seen in the Grand-Chancery, &c.

(The Magisterial-Seal.)

Entered in the Grand-Seneschal's Records, &c.

Entered in the Records of the Convent N... (or of the Abbey N...), the ... Day of the Moon N..., in the ... Year of the Order, and in the Sitting of the Grand-Consistory (or of the Abbey) the most noble and faithful Sir Knight, the most worthy Brother N... (or the most noble and faithful Lady, the most worthy Sister N...) having subscribed his (or her) name in the Margin, it was delivered to him (or to her) by the Prior (or Abbess).

† F. N... Prior of the Convent (or † S. N... Abbess).

By Command of the Consistory of the Convent (or Abbey).

† F. N... Administrator-Secretary (or S. N... Administratrix-Secretary).

(The Seal of the Convent or Abbey.)

498. Diplomas granted to Novitiate-Esquiers and Canonesses, are written in this manner :

(The Grand-Master's Arms.)

To the greater Glory of God.

BY COMMAND OF HIS MOST EMINENT
HIGHNESS, THE MOST MIGHTY, POWERFUL
AND EXCELLENT PRINCE, THE MOST SERENE

LORD N...., GRAND-MASTER, SUPREME-PONTIFF AND PATRIARCH.

The Council of Institution N....

(the name of the Tongue.)

To all by whom these presents shall be seen or heard,

Thrice Greeting.

BE IT KNOWN to all whom it may concern, that, according to the Rules,

1st. Having noticed the Petition from the first, or second, or &c. Convent of the Commandery N.... (or from the first, &c. Abbey of the Commandery N....) sent the ... day of the moon N... in the year of the Order ;

2dly. Having heard the report of the most noble and faithful Sir Knight, our Preceptor, the well-beloved Brother N.... ;

The very dear Brother N... (or Sister N...) born at N... the ... day of the month N...; in the year of our Lord J. C..... ; professing the Christian (or Catholic, or &c.) Religion, residing in N.....,

We state, declare, and attest to be admitted amongst the *Novitiate-Esquires* of the Temple (or *Novitiate-Canonesses*), in the afore-said Convent N.... (or Abbey N....) of the Commandery N....; the ... day of the moon N....; in the ... year of the Order ; in the ...

year of the Mastership and Patriarchate of N....; the day of the month N...., in the year of our Lord J. C.....:

Wherefore, and that, not only in the Houses of the Order, spread over the whole Globe, but amongst all Brothers and Sisters as well the Subjects and faithful of the Order, and also among all People, Orders, Societies, Persons, and others whomsoever acknowledging the Dignity and Power of the Order of the Temple, the aforesaid Brother N.... (or Sister N....) is invested with, and possessed of those privileges and immunities, we have granted this present Diploma, furnished with the authority of our Sign-Manual and Seal of the Council of Institution N.....

Let this Diploma be entered in the Records of the aforesaid Convent (or Abbey): let it be subscribed and countersigned by the Grand-Consistory of the same Convent (or Abbey), as well as by the Grand-Consistories of the Convent N...., and of the Convent N.... (or of the Abbey N.... and of the Abbey N....), and also minuted in their Records, according to Stat. Art. 490, and in the margin, *ne varietur*, let the noble and faithful Novitiate, the very dear

Brother N.... (or Sister N....) subscribe with his (or her) Signature, and with his (or her) Arms exhibited.

Otherwise, we *command* that this Diploma be not valid, but abrogated, according to the Rules.

Dated at N.... in the Hall of the Council of Institution N.... (the name of the Tongue), the day of the moon N....; in the year of the Order; in the year of the Mastership and Patriarchate of N....; the day of the month N....; in the year of our Lord J. C.

✠ F. N.... President of the Council of Institution, Grand-Prior.

Seen and Countersigned.

✠ F. N.... Chancellor.

(The Seal of the Council of Instit.)

By command of the Council :

✠ F. N.... Secretary.

(The Arms of the Novitiate-Esquire or Canoness).

Seen in the Grand-Consistory of the Convent N.... (or Abbey N....) (the ordinal name) of the Commandery N....; and entered in the Records of the same Convent (or Abbey) the ... day, &c.

✠ F. N.... Prior (or ✠ S. N.... Abbess.)

Seen and Countersigned :

† F. N... Chancellor (or † S. N....
Keeper of the Seal.)

By command of the Consistory.

† F. N.... (or † S. N...) Secretary.

In the Grand, &c.

499. Letters of Institution, 1st, of Postulantæ; 2dly, of Conclaves of Initiation, are written in this manner;

(The Grand-Master's Arms.)

Order of the East.

To the greater Glory of God.

By command of H. MOST EMIN. HIGHNESS,
the MOST MIGHTY, &c.

N.... (the name of the Tongue), Council
of Institution, &c.

We, the Brethren of the N.... Council of
Institution, to all by whom these present
Letters shall be inspected or heard,

Thrice Greeting.

BE IT KNOWN to all that,

1st. Having noticed the liberal Decree of
the GRAND-MASTER, SUPREME-PONTIFF
AND PATRIARCH (or of the Magisterial-
Legate, or, &c.) published and subscribed
N.... N.... (the names of the Grand-Master
(or Legate, &c.) of the Magisterial-Secretary,
&c.) the day of the moon N....; in
the year of the Order;

2dly. Having heard the report of the most noble and faithful Sir Knight, the most worthy Brother, our Preceptor N. ...;

3dly. By what has been stated by Statutory-Consent of the Brethren of the Council of Institution; we have constituted, and by these present Letters do constitute in the City of N... the first or second, &c. Postulantia (or the first or second, &c. Conclave of Initiation) to the Commandery N.....

May the aforesaid Institution of the first or second, &c. Postulantia N... (or of the first or second, &c. Conclave) flourish for ever, unless in these present Letters any thing may appear decreed contrary to the GRAND-MÂSTER, SUPREME-PONTIFF AND PATRIARCH. Amen.

Let a copy of the present Letters be entered at the head of the Records of the aforesaid Postulantia, (or Conclave) before the ... day of the moon N...; in the ... year, &c.; at the foot of which copy let there be written the Oath of Obedience to the ORDER OF THE EAST, to its Statutes, Laws, and Usages, subscribed by the *most learned Emmanuel* (or by the *Worshipful Dean*,) and by every Brother of the aforesaid Postulantia (or Conclave.)

Dated at N... under our hands and usual

Seal, the day of the moon N....; in the year

‡ F. N.... Grand-Prior, † F. N.... Prior, † F. N.... Sub-Prior, † F. N.... Marshal, † F. N.... Adjutant, † F. N.... Governor, † F. N.... Preceptor, † F. N.... Hospitaller, † F. N.... Treasurer, † F. N.... Conservator, † F. N.... Proctor, † F. N.... Prefect of Novitiates, † F. N.... Standard Bearer, † F. N.... Master of Solemn Rites, ‡ F. N.... Coadjutor, † F. N.... Chaplain.....

Countersigned by command of the Council of Institution :

† F. N.... Chancellor.

(Seal of the Council.)

Written by command of the Council of Institution :

† F. N.... Secretary.

500. Diplomas granted to Brethren of the inferior Militia, are written in this manner :

(Arms, &c.)

Order of the East.

To the greater Glory of God.

By command of his, &c.

N.... (the name of the Tongue) Council of Initiation,

To all by whom these presents shall be seen or heard,

Thrice Greeting.

BE IT KNOWN to all whom it concerns, that according to the Rules of the Order,

1st. Having noticed the Petition sent from the Postulantia N.... (the ordinal name) (or from the Conclave N... (the ordinal name) of Initiation) of the Commandery N..., the ... day of the moon N...; in the year

2dly. Having heard the report of the most noble and faithful Sir Knight, our Preceptor, the most worthy Brother N....;

The very dear Brother N.... born at N.... the ... day of the month N...; in the year

professing the Christian, &c. Religion, &c. residing at, &c.,

WE STATE, DECLARE, AND ATTEST to be admitted among (the Designation of the Degree,) the day of the moon N....; in the year

Wherefore, and that, not only in the Houses of the Order spread over the whole Globe, but amongst all Brothers, Sisters, as well as the Subjects and faithful of the Order, and also among all People, Orders, Societies, Persons, and others whomsoever acknowledging the dignity and power of the **ORDER OF THE EAST**, the aforesaid Brother N.... is invested with, and may enjoy those privileges and immunities, we have **GRANTED** this present Diploma, furnished with the

authority of our Sign-Manual and Seal of the Council of Institution.

Let this Diploma be entered in the Records of the aforesaid ruling Postulantia (or Conclave); let it be subscribed and countersigned by the Consistory of the same Postulantia (or Conclave), and in the margin, *ne varietur*, subscribed with the Signature of the very dear Brother N.....

Otherwise we COMMAND that this Diploma be not valid, but abrogated, according to the Rules.

Dated at N... in the Hall of the Council of Institution (the name of the Tongue), the ... day of the moon N...; in the ... year of the Order; in the ... year of the Mastership and Patriarchate of N...; the day of the month N..., in the year of our Lord J. C.

† F. N... President of the N... (the name of the Tongue) Council of Institution, Grand-Prior.

Seen and Countersigned.

† F. N. *Chancellor.*

(Seal of the Council.)

By command of the Council of Institution :

† F. N.... *Secretary.*

This Diploma, which the very dear Brother N.... has subscribed with his Signature, in the margin, *ne varietur*, was entered in the Records of the Postulantia, &c. (or of the Conclave of Initiation, &c.) of the Comandery N.... the day of the moon N....; in the year

Dated, subscribed, and countersigned in the House of the Postulantia (or Conclave), in the sacred Tabernacle of peace, obedience, and charity, the day of the moon N...; in the year of the Order; in the year of the Mastership and Patriarchate of N....; the ... day of the month N...; in the year of our Lord J. C.

F. N..... † most learned Emmanuel, (or F. N... Worshipful Dean); F. N... first Governor, (or F. N.... Venerable) F. N.... Sec. Govern. (or F. N.... Commanding Prefect), F. N.... Orator-Hospitaller; (or F. N... Censor-Hospitaller), F. N.... Master of Rites;

Seen and Countersigned.

F. N.... *Chancellor*.
(Seal of the Postul.) (or of the Conclave.)
By Command of the Postul. (or Conclave.)

F. N.... *Secretary*.

Seen :

F. N. .. *Questor*.

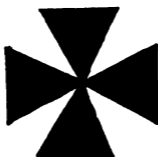
This Diploma was entered in the Records,
&c. Dated, &c.

Entered in the Records, &c.

A STATUTE IS THUS.

THANKS TO GOD.

V. D.



S A.

Let the present ¹ original in duplicate, be furnished with our Sign-Manual, and with our Major-Magisterial-Seal, ² subscribed by the Minister of the Order, the Magisterial-

¹ *Archetypum.*

² *Extract from the Verbal-Process of the Sitting of the General-Convent, dated the 6th Tab, 695.*

“ A Brother requests, in order to avoid the alterations that the Impressions in Wax are liable to, that the Magisterial-Seal be henceforth struck in Lead. This proposition being seconded, the Grand-Master puts it to the * Assembly, and the General-Convent decrees that the Magisterial-Seal shall be engraven on Steel, and that an Impression of it in Lead shall be attached to the Diplomas, Letters-Patent, and Acts published by Magisterial-Authority.”

* *Commentarium.*

Secretary, and deposited for ever in the Secret Archives of the Order.

Let A Copy of the Original be sent by the Minister of the Order, the Magisterial-Secretary, subscribed by himself, to every Convent, under our Major-Seal, and with the Signatures of the Ministers of the Order, the Grand-Seneschal, and Grand-Chancellor.

In the same manner let the necessary Extracts of the Original be sent to all other Houses of the Order.

And let the present Statutes be transcribed into the Records of the Preceptorial-Court, of the Grand-Seneschal, of the Grand-Chancery, and of every Jurisdiction whom it concerns.

Dated at Paris, in our Magisterial-Hall, having referred ¹ to the Magisterial-Council

¹ The report in question had for its object, the digesting of the General Statutes of the Order, according to the additions and alterations to these same Statutes, decreed in the last Session of the General Convent, sitting of the first Nisan, 695, as well as according to the dispositions of the Decree of the same General Convent, contained in the Verbal-Process of the Sitting of the 6th Tab, 695, of which the following is an Extract.

“Respecting the fourth proposition, the General-Convent confirms, in their whole contents, the Statutes of the Temple, as they have been

sitting, to the Ministers of the Order, JOHN-WESTPHALIANUS, Grand-Seneschal ; STEPHEN-BELGICANUS, Magisterial-Secretary, and FRANCIS-ANTILLANUS, General-Prefect of Legation ; the fifteenth Day of the Moon Tammuz ; in the six-hundred and ninety-seventh Year of the Order ; in the eleventh Year of our Mastership, and of our Patriarchate ; the twenty-first Day of the Month of June, in the Year of our Lord J. C. 1815.

✠ F. BERNARD-RAYMUND.

By command of H. EMIN. HIGHNESS.

✠ F ✠ STEPHEN-BELGICANUS, *Minister of the Order, Magisterial-Secretary.*

By command of H. EMIN. HIGHNESS.

Entered in the Records of the Grand-Chancery, and Countersigned with the Major-Magisterial-Seal.

For the Minister of the Order, the Grand-Chancellor.

✠ F ✠ FRANCIS-ANTILLANUS, *Minister of the Order, Gen. Pref. of Legat.*

digested, under date of the 11 Tischri, 698, according to the Decree of the 28 Tammuz, 693, excepting the additions and alterations decreed in the present Session of the General-Convent, &c. &c.”






CHRONOLOGICAL SERIES
OF
GRAND-MASTERS
OF
The Militia of the Temple,
S. P. & P.
IN ECCL. CHR.

Extracted from the Golden Record (Tabula Aurea) and Charter of Transmission.

	Year of the Order.	Year of our Lord J. C.
1 BROTHER(FRATER)✠ HUGH OF THE PAGANS .	1—	1118
2 F. ✠ ROBERT DE CREDONIO	21—	1139
3 F. ✠ EBERARD DE BARRIS	29—	1147
4 F. ✠ BERNARD TREMELAIUS	33—	1151
5 F. ✠ BERTRAND DE ALBO- FORTI	36—	1154
6 F. ✠ PHILIP NEAPOLITANUS	51—	1169
7 F. ✠ ODO DE S. AMANDO	53—	1171
8 F. ✠ ARNOLD DE TURRIRUBRA	62—	1180
9 F. ✠ JOHN TERRICUS . .	67—	1185
10 F. ✠ GIRARD RIDERFORTIUS	69—	1187

		Year of the Order.	Year of our Lord J. C.
11	F. ⚔ ROBERT SABLÆUS .	73—	1191
12	F. ⚔ GILBERT ERAIUS .	78—	1196
13	F. ⚔ PHILIP DE PLESSEIO	83—	1201
14	F. ⚔ WILLIAM DE CARNOTO	99—	1217
15	F. ⚔ PETER DE MON- TEACUTO . . .	100—	1218
16	F. ⚔ ARMAND DE PETRA- GROSSA . . .	111—	1229
17	F. ⚔ HERMAN PETRAGRO- RIUS	119—	1237
	F. ⚔ WILLIAM DE RUPE- FORTI (REGENT) .	126—	1244
18	F. ⚔ WILLIAM SONNEIUS	129—	1247
19	F. ⚔ REGINALD VICHIERIUS	132—	1250
20	F. ⚔ THOMAS BERALDUS	139—	1257
21	F. ⚔ WILLIAM DE BELLO- JOCO	156—	1274
22	F. ⚔ THEOBALD GAUDINIUS	173—	1291
23	F. ⚔ JACQUES DE MOLAY (MARTYR) . . .	180—	1298
24	F. ⚔ JOHN-MARK LARME- NIUS HIEROSOLY- MITANUS . . .	196—	1314
25	F. ⚔ THOMAS THEOBALD, ALEXANDRINUS .	206—	1324
26	F. ⚔ ARNOLD DE BRAQUE	222—	1340
27	F. ⚔ JOHN CLAROMONTANUS	231—	1349

		Year of the Order.	Year of the F.
25	F. ‡ BERTRAND DUGUES- CLIN	239—1381	
29	F. ‡ JOHN ARMINIACUS	263—1381	
30	F. ‡ BERNARD ARMINIACUS	274—1381	
31	F. ‡ JOHN ARMINIACUS	301—1411	
32	F. ‡ JOHN CLOYTS	333—1451	
	F. ‡ BERNARD INRAULTIUS, VIC. MEG. AFRIC. REGENT	354—1473	
33	F. ‡ ROBERT LENONCE- TUS	360—1475	
34	F. ‡ GALLATIS DE SALA- LAR	379—1497	
35	F. ‡ PHILIP CHADOTIS	398—1516	
36	F. ‡ GASPARD DE SALTACCO TAVANNES	426—1544	
37	F. ‡ HENRY OF MONT- REGENT	456—1574	
38	F. ‡ CHARLES VALENTIS	497—1615	
39	F. ‡ JAMES EXCELLENTIS DE GRANTEN	533 1651	
40	F. ‡ JAMES HENRY DE DE- BORTLE DUKE OF DETRAS	563—1661	
41	F. ‡ PHILIP DUKE AIRE- LAVANES	577—1705	
42	F. ‡ LOUIS - AUGUSTUS		

		Year of the Order.	Year of our Lord J. C.
	BOURBON, DUKE OF MAINE	606—	1724
	F.  LOUIS-HENRY BOUR- BON, CONDÉ . .	619—	1737
	F.  LOUIS-FRANCIS BOUR- BON, CONTY . .	623—	1741
5	F.  LOUIS-HENRY TIMO- LEON OF COSSÉ- BRISSAC . . .	658—	1776
	F.  CLAUDE - MATTHEW RADIX DE CHEVIL- LON, VIC. MAG. EUROP. (REGENT)	674—	1792
46	F.  BERNARD RAYMUND FABRÉ - PALAPRAT (VIVAT SUP. MAG. S. P. ET P.) . .	686—	1804

EDICT ON THE FINANCES.

BERNARD-RAYMOND, *by the Grace of God, and the Suffrages of our Brethren*, Grand-Master of the Order of the Temple, S. P. and P.

To all who shall see these presents,
Thrice Greeting.

Having seen the Edict passed by the Statutory-Committees, in their Sitting of the 28 Cisleu, 702, (4 December, 1820,) and of which the tenor is as follows :

TITLE 1.

Of the Finances of the Order.

ART. 1.—The Finances of the Order are composed :

1st. Of the Revenue of the Domains belonging to the Order ;

2ndly. Of the Legacies and Donations accepted by the Order ;

3rdly. Of the Donations or Oblations to be paid by the Knights ;

4thly. Of the Fees of reception to the Title of Novice, as well as to the Inferior Degrees ;

5thly. Of the Annual Dues to be paid by all the Members of both Militias, whatsoever be their rank in the Order;

6thly. Of the Fees of the Seneschal's Jurisdiction, of the Chancery, and of the Secretary's Office, according to the Tariff determined by Statutory-Edict, for each kind of Act.

ART. 2.—The Receipt of the Moneys of the Order, being expressly confided by the Statutes to the Treasurers, Receivers, or Cashiers, no Member of the Order can, without extortion, intermeddle with the collecting of the Finances, of whatever nature they may be.

ART. 3.—The Legacies and Donations offered to the Order cannot be accepted but by virtue of a special Magisterial-Decree, the Statutory-Committees being heard. The employment of them is made in conformity to the wish of the Testators or Donors.

ART. 4.—The Donations to be paid by the Knights at the time of their profession, the Fees of reception from the Novices, the Postulants, and Initiated into the various Degrees, as well as the Annual Dues to be paid by the Members of both Militias, are determined by the Edicts of the Statutory-Com-

mittees, and graduated according to the population of the Towns where the Houses are established.

ART. 5.—The Annual Dues of the General and Superior Offices, who are not subject to the obedience of any House, ought to be paid directly into the Chest of the Grand-Treasurer; those, notwithstanding, who do not inhabit the Magisterial-Town, can pay their Annual Dues into the Chest of Reserve of the House nearest their residence, on informing the Grand-Treasurer of it, who transmits it to the General-Council of Finances.

ART. 6.—The produce of the Fees of the Seneschal's Jurisdiction, the Chancery and Secretary's Office, is paid for Sovereign Acts, into the Chest of the Order, and for the Acts of the other Authorities, into their respective Chests.

ART. 7.—The Cost of Stamped-Paper constitutes part of the Chancery Fees.

ART. 8.—The Finances of the Order are divided into general and private Funds.

The general Funds are paid into the Treasury of the Order; the private Funds into the hands of the respective Treasurers of the Houses.

TITLE 2.

Of the General Funds.

ART. 9.—The General Funds are composed :

1st. Of the Revenues of the Domains which have no private application ;

2ndly. Of Legacies and Donations which are in the same situation ;

3rdly. Of the Funds coming from the Chests of Reserve of the Houses ;

4thly. Of the produce of the Fees of the Grand-Seneschal's Jurisdiction, of the Magisterial-Secretary's Office, and of the Grand-Chancery ;

5thly. Of the Annual Dues of the General and Superior Officers of the Order.

ART. 10.—When the Grand-Treasurer renders his annual account, if there have been savings, and that the Statutory-Committees have ordered the paying of it into the Treasury of the Order, that sum is paid in there immediately.

ART. 11.—The Treasure of the Order being under the keeping of the Grand-Treasurer, of the Grand-Prior-General, and of the Grand-Chancellor, the inventory of the moneys, valuables, and effects, which make part of the treasure, is signed by these three

Officers, who are personally and jointly responsible.

ART. 12.—Every year the budget of the Order is presented by the Ministers, to the Statutory-Committees, who discuss it, balance it, and submit it to the approbation of the Grand-Master.

ART. 13.—Every Member of either Militia, may receive for the Order private gifts, on making his declaration to whom it may concern, for the purpose of obtaining, in the name of the Order, the acceptance which can only be pronounced by the Grand-Master.

TITLE 3.

Of the Private Funds.

ART. 14.—The Treasure of each House or of each Town is composed :

1st. Of the Revenues of the Domains which are assigned to it ;

2ndly. Of the Legacies or Donations that it shall have been authorised to accept ;

3rdly. Of the Gifts, Oblations, or Fees of reception paid by the Candidates whom it receives ;

4thly. Of the Annual Dues of the Members who compose it ;

5thly. Of the produce of the Fees of its Chancery and Secretary's Office.

ART. 15.—The Treasure of each House of the Order is divided into two parts, one called the *Chest of Reserve*, and the other the *private Chest*.

ART. 16.—One half of all the Receipts of the Houses is put into the Chest of Reserve; the other half is put into the private Chest, and remains at the disposal of the Consistory of the House.

ART. 17.—The Treasurer of each House is charged with all that relates to the recovering of the Subscriptions, and other taxes; he is bound, in proportion to their receipts, to put into the Chest of Reserve, the portion which belongs to it.

ART. 18.—The Chest of Reserve being, for each House, under the guard of the Officers who are charged with it by the Statutes, these Officers are personally and jointly responsible for all the sums that are put there.

ART. 19.—The different Houses of the Magisterial-City have no private Treasure; but they pay their receipts to the Treasurer-General of the Order, and these Funds are administered by the Council-General of Finances.

ART. 20.—The Houses of the same Town, other than the Magisterial-City, can, if they think fit, obtain the union of their Chests; in this case, there is formed, to administer them, a private Council of Finances, and this Council discharges, relative to the funds, all the functions attributed generally to the Consistories of each House.

ART. 21.—The Consistories of other Houses than those of the Magisterial-City, every year balance their Budget in the month of October.

TITLE 4.

Of the Council-General of Finances.

ART. 22.—The Council-General of Finances discharges, with respect to the Order, the functions attributed to the Consistories of each House.

ART. 23.—The Council-General of Finances is composed :

1st. Of the Ministers, the Grand-Seneschal, Magisterial-Secretary, Grand-Prior-General, Grand-Chancellor, Grand-Hospitaller, and Grand-Treasurer ;

2ndly. Of six Members of the Statutory-Committees, of which three at least are taken from among the Knights having the

right of sitting in the Preceptorial-Court, and chosen by the majority of votes, by the Statutory-Committees ;

3rdly. Of the Chiefs or Presidents of the Houses depending on the Order, established in the Magisterial-City.

ART. 24.—The Council-General of Finances is presided over by the Knight present the most elevated in dignity.

ART. 25.—In order that those accountable, and the Members of the Order, may have only to know one signature, all the Documents of responsibility are signed by him of the Members of the Council who has the Title of Director of the Council-General of Finances.

ART. 26.—The Director of the Council-General of Finances is named by the Grand-Master, and chosen from among the Members of the Council having the right of a seat in the Preceptorial-Court.

ART. 27.—The functions of Director of the Council-General of Finances are annual, and compatible with all other dignities of the Order.

ART. 28.—The Members chosen by the Statutory-Committees are renewed by thirds every year ; they may be re-elected.

ART. 29.—In the sittings of the Council

of Finances, the Magisterial-Secretary writes, and the Grand-Seneschal fulfils the duties of his Ministry.

ART. 30.—Each of the Members of the Council-General of Finances has only a consultative voice, when the business relates either to the Ministry which is confided to him, or to the Houses of which he has the direction.

ART. 31.—The Chiefs of the Houses who do not form part of the Statutory-Committees, have, in all cases, only a consultative voice in the Council-General of Finances.

ART. 32.—The Council-General of Finances meets once a month, on fixed days ; the extraordinary meetings take place on the Convocation of the Director of the Council.

ART. 33.—The Council-General of Finances is occupied with all that relates to the Finances of the Order, and of the Houses of the Magisterial-City.

It authorizes and orders all the expenses, as far as the concurrence of the credits opened in the Budget, on the demand of each of the Ministers.

It verifies at pleasure the Registers and Chests of all those accountable.

It despatches the mandates of the Sub-

scription on all the Members of the Order, inhabiting the Magisterial-City.

It despatches, for the profit of the Grand-Treasury, the necessary mandates to cause to be paid into the Treasure of the Order, the Funds which are in the Chests of Reserve.

ART. 34.—The private Councils of Finances which are created in the Towns where several Houses have asked the union of their Chests, are composed :

1st. Of the Chiefs of the said Houses;

2ndly. Of the Preceptor or of the Orator, according to the rank of the most elevated House;

3rdly. Of the Secretary of the most elevated House;

4thly. Of the Hospitaller-Almoners;

5thly. Of the Officers charged with the guard of the Treasure of the different Houses.

TITLE 5.

Of the Accountability.

ART. 35.—The accountability is computed after the Gregorian Calendar, and all the Documents relative to the accountability are dated from that era, as well as that of

the Order, and signed with the civil and Christian names of the Subscribers.

ART. 36.—In execution of the Article 183, Chap. 22 of the Statutes, the Grand-Treasurer remits every year, to the Statutory-Committees, the detailed account of his receipts and expenses, accompanied with all the vouchers in support of them.

ART. 37.—To facilitate the examination of these accounts, at the end of every year, the Grand-Chancellor sends to the Statutory-Committees, the statement of all the Acts or Documents submitted to his examination during the year; and the Chiefs of every House in the Magisterial-City send the statement of all the changes that have taken place during the year in their Houses, with the indication of the reductions obtained.

ART. 38.—The Grand-Hospitaller remits likewise, at the end of every year, to the Statutory-Committees, a detailed account of his receipts and expenses; he annexes the orders by virtue whereof he has distributed the alms.

ART. 39.—As a control over the receipt of the Grand-Hospitaller, the Magisterial-Secretary for the General and Magisterial-Convents, and the Chiefs of the Houses for those which concern them, make out the

account of the verbal-processes, stating the produce of the offerings.

ART. 40.—The Statutory-Committees balance these different accounts, as well as those of the Tongues, Bailiwicks, and Commanderies, and submit their balance to the Magisterial sanction.

ART. 41.—In the Convents and inferior Houses, other than those of the Magisterial-City, these different accounts are remitted to the Consistories and balanced by them.

TITLE 6.

Of the Recovery of the Finances.

ART. 42.—In the course of October of each year, the Magisterial-Secretary makes out a list of all the Members of the Order, who, by their high functions, are not subjected to any obedience of a House, and remits it to the Council-General of Finances.

The Chiefs of the Houses of the Magisterial-City remit, at the same period, to the Council-General of Finances, the nominative state of the Members who are under their obedience.

ART. 43.—In the course of November of each year, the Council-General of Finances despatches the Mandates for the annual

Dues, for the following year, upon all the Members comprised in the statements of the Magisterial-Secretary and the different Houses, and causes them to be remitted to the General-Treasurer.

ART. 44.—In the course of December, the Treasurer causes to be presented directly for the General and Superior-Officers, and by the medium of the Treasurer-~~Receivers~~ for the inferior Houses of the Magisterial-City, the said mandates, to the persons on whom they are issued. These mandates, which contain the assessment of the whole year, ought to be discharged, or at least accepted on presentation by the Contributors; but the latter may, if it suit them, divide the instalments into quarters, for every three months of the year.

ART. 45.—Every Member who has not accepted his Mandate of annual Dues, before the first of January, is cited in the forms specified by the Statutes, before the Preceptorial-Court or the other authorities to whom it pertains.

ART. 46.—Every Member who does not appear to the citation, is condemned by default; he is advised of the judgment, and is again summoned to come and repair his default.

ART. 47.—If he fail to do so a second time, the judgment becomes definitive, and he is informed of it within three days.

ART. 48.—Nevertheless, the judgment is only posted up in the Houses after a delay of thirty days, during which the condemned may interpose an appeal to the superior authority, annexing to his request the receipt of the Treasurer.

ART. 49.—Every Knight, whatever be his offices or privileges, who refuses to pay what he owes to the Order, under whatever title it may be, after having been adjudged, according to the preceding forms, is sentenced to be suspended from the honours of Knighthood, and according to Art. 315 of the Statutes, is inscribed on the list of his House with these words :

¹ *Suspended from the honours of Knighthood.*

The judgment is sent, in the forms prescribed by the Statutes, to all the Houses of the Order, and the suspension lasts until a contrary judgment.

ART. 50.—Every Esquire, Postulant, or Novice, who refuses to pay what he owes to the Order, after having been adjudged,

¹ *Ab Equestribus honoribus suspensus.*

according to the preceding forms, is erased from the list of his House.

ART. 51.—The annual Fees and those of reception vary according to the population of Towns, and are fixed by the edict of the Statutory-Committees.

ART. 52.—Cities and Towns are divided into three classes; the first comprehends those of 100,000 souls and upwards; the second, those of 20,000 to 100,000 souls; the third, those under 20,000 souls. The Magisterial-City forms, in all cases, part of the first class.

ART. 53.—Private Houses cannot, without a special authority, modify the established Fees, nor create new Taxes.

ART. 54.—The demand of this authority, as well as every other claim on the Finances, ought to be addressed by the Chief of the House, for the Magisterial-City, to the Council-General of Finances; for other Houses than those of the Magisterial-City, to the Assembly of the Tongue.

ART. 55.—The Council-General of Finances, or the Assembly of the Tongue, pronounce on these claims, and submit their judgment to the Grand-Master, who causes it to be referred to the Statutory-Committees, to be decided on accordingly.

ART. 56.—In Grand-Priorities, where the Assemblies of the Tongue shall not be in activity, the Houses shall submit their claims direct to the Grand-Master, who, in their respect, shall cause the same to be done as is explained in the preceding Article.

ART. 57.—The produce of the private Taxes that the Houses may be authorised to impose, is all put into their private Chests.

ART. 58.—The expenses of reception are paid after admission, and before reception.

They are received by the Treasurer-General or one of the Treasurer-Receivers, on the Mandate that the President of the House delivers, immediately after the admission of the recipient.

ART. 59.—Every President of a House who proceeds to the reception of a Candidate without being shown the receipt of the Treasurer, becomes personally responsible for the sum that the recipient ought to have paid.

ART. 60.—Presidents are held personally responsible, to make known at each sitting, to the Council of Finances, all the movements of their Houses.

ART. 61.—Knights promoted to a Benefice or Office cannot exercise the functions of it, nor take its Title, until after having

obtained Letters of Investiture, which are to be despatched, on their demand, within three months after the nomination.

ART. 62.—After this time has elapsed, if the Knight has not sent his demand, he shall be summoned to do it, and notified that a further delay of three months is granted to him, after which his Office or Benefice shall be declared vacant by edict of the Preceptorial-Court.

ART. 63.—This arrangement is applicable to the Members of the Order, actually provided with Offices or Benefices, who have not withdrawn their Letters of Investiture.

TITLE 7.

Attributes of the several Treasurers.

ART. 64.—The Grand-Treasurer is charged with every thing that relates to the recovery of the Finances and the Revenues of the Order.

The annual Contributions, and fixed and eventual Fees, by the General and Superior Officers, are paid to him directly; those due by the Members of the Houses of the Magisterial-City are paid into its Chest by the medium of the Treasurer-Receivers of the said Houses.

ART. 65.—He is also charged with the Collection of the Mandates on the Chests of Reserve of the Houses distant from the Magisterial-City.

ART. 66.—He pays all the charges and expenses of the Order, and those of the different Houses of the Magisterial-City, on the Ordinances of the Ministers, furnished with the Signature of the Director-General of the Council of Finances.

ART. 67.—The Budget regulates every year the sum which may be delivered to each of the Ministers, and to be held at the disposal of whom it may concern for incidental expenses.

ART. 68.—In the Magisterial-City, the Treasurers of the Houses are only receivers of the annual Contributions and Fees of Reception, Chancery, and Secretary's Office, which are to be received in their respective Houses.

ART. 69.—The said Treasurers receive the Fees of every kind on the Mandate of the Chief of their House, and the annual Contributions on the Mandate of the Council-General of Finances, countersigned by the said Chief.

ART. 70.—The Treasurers of the Houses established out of the Magisterial-City, are

charged with the receipts and expenses, according to the Mandate and Ordinances of the Consistories.

ART. 71.—In the Towns where there is a private Council of Finances, the Treasurer of the superior House is charged with the expenses under the order of the said Council, and the Treasurers of the inferior Houses are only receivers like those of the Magisterial-City.

ART. 72.—Every Treasurer who pays any sum whatever unduly, and without the formalities and authorities prescribed, is personally responsible for it.

ART. 73.—The Treasurers of all the Houses are bound to address, every year, to the Grand-Treasurer of the Order, the state of their Chest, and the extract of their Registers.

TITLE 8.

Of Hospitallers.

ART. 74.—The Grand-Hospitaller is alone charged with the distribution of alms in the Magisterial-City.

The Private-Hospitallers of the Houses of the Magisterial-City are only charged with receiving the alms, and with remitting them to the Grand-Hospitaller; they address

to him demands of aid that are made to them, with there opinion thereon.

ART. 75.—Alms are distributed in the Magisterial-City, on the authority of the Primate, or in his absence by the Senior Coadjutor; In the seats of Metropolitan-Convents, on the authority of the Coadjutor of the Tongue; In the Convents, on the authority of the Chaplain; In the inferior Houses, on the authority of the President of the Consistory.

ART. 76.—The Hospitallers render an account of their administration every year, viz.: the Grand-Hospitaller, to the Council-General of Finances; the Hospitallers of Houses, to their respective Consistories.

TITLE 9.

Of Secretaries.

ART. 77.—The Magisterial-Secretary keeps a Register of all the Acts submitted to Taxation, issued from the Magisterial-Secretary's Office.

The Secretaries of the Houses of the Order keep also a Register in this respect, as to what concerns them.

ART. 78.—The Magisterial-Secretary and the Secretaries of the Houses of the Order do not despatch any Document, except on

view of the receipt of the payment of the Tax.

ART. 79.—The Secretaries of all the Houses make mention, on the verbal-processes, of the oblations or offerings paid, under whatever title they may be.

ART. 80.—The oblations are paid immediately into the hands of the Treasurer, and the offerings into those of the Hospitaller; in case of the absence of these Officers, the Secretary is bound to transmit the amount to them with the shortest delay.

ART. 81.—At the end of every year, the Magisterial-Secretary and those of the Houses of the Magisterial-City, remit to the Council-General of Finances, an abstract of their Registers, as to what concerns the Funds which ought to have been received.

The Secretaries of the other Houses remit them to their respective Consistories.

TITLE 10.

Of the Exemptions, Moderations, and Furloughs.

ART. 82.—The Chiefs of Houses cannot grant Moderations on the Fees of Reception until after having obtained, for the Magisterial-City, the approbation of the Council-General of Finances; and for the other

Towns, that of the Consistory of the House or of the particular Council.

ART. 83.—The same annual Dues are paid by all the Members of the same obedience; Nevertheless the Members of the Ecclesiastical-Militia, fulfilling the Levitical Functions, are not subject to it; the Brethren admitted *propter artem* are exempt from it, as far as the Degree of Esquire inclusively.

ART. 84.—There cannot be granted a modification in the annual Dues; but the Members of the Order who find themselves unable to pay them, address a demand of discharge, for the Magisterial-City, to the Grand-Hospitaller, who makes his report of it to the Director-General of Finances, and for the other Towns to the Hospitaller, who makes his report of it to the President of the House.

ART. 85.—The Director of the Council-General of Finances and the President do not grant a remission but by the consent of two Members of the Council, and for the portion of the annual Dues exceeding the value of the Dues of Presence.

ART. 86.—The Hospitaller remits to the Treasurer the amount of remissions that have been granted.

ART. 87.—The Members of both Militias who, after having acquitted their annual Dues, are under the necessity of absenting themselves from the place of their obedience, can ask limited Furloughs, during which their Dues of Presence are preserved for them.

ART. 88.—The Members of both Militias who absent themselves for a long time from their place of obedience, and go to live in a Town where there are no Houses, at the sittings of which they have a right to assist, may obtain unlimited Furloughs, during which they are dispensed from all Contribution for the following years, that of the current year being always paid, conformably to the engagement they have taken to do so, according to Article 44.

ART. 89.—The Members of the Order who have obtained unlimited Furloughs, ought to pay annually an Offering into the Chest of the Hospitaller.

ART. 90.—There can only be granted limited Furloughs to the Lieutenants-General, Grand-Preceptors, Ministers, General and Superior Officers of the Order, as well as to the private Officers of Houses who have administrative functions to fulfil.

ART. 91.—In all the cases foreseen above,

the Council-General of Finances, for the Magisterial-City, and the particular Councils for the other Towns, are judges of the validity of the motives announced in the demands of Furloughs.

TITLE 11.

General Dispositions.

ART. 92.—Letters of Constitutions are not granted to Convents, Postulantæ, or Houses of Initiation, except on a Certificate stating the payment into the hands of one of the Treasurers of the Order :

1st. Of the Annual Dues of the first year by all the Members, at whatever time of the year the Constitution takes place ;

2ndly. Of a sum equivalent at least to half what the Oblation would produce, if all the Members discharged it.

ART. 93.—Half of this payment, belonging to the private Chest of the House, is presented at the moment of installation, to the Commissioner-Installer ; the other half is taken in receipt by the Treasurer or Receiver, who receives it for the Chest of Reserve.

ART. 94.—The Letters of Constitution are gratis. The Houses pay only the ex-

penses of expedition of the Rituals, and other Documents of which they have need.

ART. 95.—The expenses of Diploma are included in the price of reception; for the Initiated, Postulants, and Esquires, and deducted from the Oblations of the Knights.

ART. 96.—The Donation to be given by Knights at the time of their profession is voluntary. They ought only to prove that they have fulfilled all their previous obligations, and paid at the time of their reception, an Oblation of which the value cannot be less than four drams of gold (40 francs).

ART. 97.—The Grand-Chancellor does not seal any Act submitted to Taxation but on the presentation of the receipt of the Treasurer; this Document remains in the hands of the Grand-Chancellor, to be, at the end of the year, sent to the Statutory-Committees.

ART. 98.—The Grand-Chancellor is the depositary of the forms, stamps, matriculations, and other articles necessary to the completing of the papers of the Order.

ART. 99.—The Grand-Chancellor causes the stamp of the Order to be put on the paper necessary to the Acts for which this formality is required.

ART. 100.—The stamped paper is re-

mitted in account by the Grand-Chancellor to the Grand-Treasurer, who is charged with the recovery of its value, and who makes a receipt by order of him employed, to Acts in which the stamp duty is included.

ART. 101.—The present edict uniting all the dispositions relative to the Finances, the preceding edicts which have relation to this object are abrogated.

Having heard our Privy-Council, we have decreed, and do decree as follows :

Only Article.

The above edict, rendered by the Statutory-Committees, in their sitting of the 28 Cisleu, 702 (4th December, 1820), is approved, to be executed according to its form and tenor.

Let the present Decree be despatched in our Secretary's Office, sealed in the Grand-Chancery, and registered in the Grand-Seneschal's Office.

Let copies of it be addressed to the Preceptorial-Court, to our Ministers, and to all the Houses of the Order.

Given in our Magisterial-Palace, the seventh day of the moon of Schebet, in the

year of the Order seven hundred and two,
the seventeenth of our Grand-Mastership,
the eleventh day of the month of January,
in the year of our Lord J. C. one thousand
eight hundred and twenty-one.

TARIFF
OF THE
Fees of Admission,
OF
Chancery, of the Secretary's Office, etc.

EXTRACT

*From the Edict of the Statutory-Committees
of the 6 Nisan, 703 (9th April, 1821),
approved by Decree of the 14 Tab follow-
ing (16th May, 1821).*

FEEs OF ADMISSION.

*In the Magisterial-City and Towns of the
first class.¹*

	Francs.
Entrance into the House of Initiation	120
Admission to the Postulantia . . .	80
——— to the Novitiate . . .	120

In the Towns of the second class.

Entrance into the House of Initiation	100
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¹ See the foregoing Article 52 of the edict on the Finances.

Admission to the Postulantia . . .	Francia
50	
——— to the Novitiate . . .	100

In Towns of the third class.

Entrance into the House of Initiation	60
Admission to the Postulantia . . .	30
——— to the Novitiate . . .	60

General Disposition.

The Donation to be given by Knights, at the time of their profession, is voluntary. But they ought to pay an Oblation (Art. 96 of the edict on the Finances), which cannot be less than 40

The expenses of Diploma are deducted from this Oblation (Art. 95).

The Diplomas of all the other Degrees are delivered gratuitously; their cost is included in the expenses of reception.

Fees of Chancery and of the Secretary's Office.

	F.	C.
Letters of Investiture for the Beneficial Offices for life ¹	50	„

¹ See hereafter the special edict that regulates this matter.

	F.	C.
Brevets for removeable Offices, Nominations, and Dispensations of all kinds	5	„
Certificates, Extracts, and Acts of the Magisterial-Secretary for each roll	2	„
Stamped paper for each sheet . . .	„	50

The 6 *Sivan*, 707 (23d May, 1825).

Having seen the edict rendered by the Statutory-Committees in their sitting of the 7 Tab, 707 (24th April, 1825), and of which the tenor is as follows :

ART. 1.—A Knight cannot be named Commander until two years after having obtained the honours of Knighthood.

ART. 2.—A Commander cannot be named to a Bailiwick until he shall have possessed a Commandery for two full years.

ART. 3.—A Bailiff cannot be named Grand-Prior until he shall have possessed a Bailiwick during two full years.

ART. 4.—Nevertheless, if serious and unexpected circumstances place a Knight, provided or not with a Benefice, in the case of soliciting a more elevated situation than that to which he could pretend, by reason of his Seniority, he shall address the demand

of it to the Grand-Master, who shall grant, if he see fit, dispensations for time.

ART. 5.—The Fees of Chancery for the expedition and delivery of Letters of Investiture, are fixed at fifty francs for each Benefice.

ART. 6.—In the case foreseen by Art. 4, these Fees are doubled for each of the intermediate Benefices that the patentee ought to have previously possessed, as well as for that which shall be granted to him.

ART. 7.—Any demand tending to obtain modifications on the Fees established by the present edict, shall not be admissible unless it shall be occasioned by services rendered to the Order.

In this case, the Council-General of Finances, after the competent authority shall have pronounced on the reality and merit of the alleged services, shall decree on the financial question, conformably to the edict of the 4th December, 1820, unless, in the Decree of Nomination, the Grand-Master have himself granted the dispensation of the Fees established by Art. 5.

ART. 8.—There is granted to those Knights at present provided with Benefices, and who have not applied for their Letters of Investiture, a delay of six months from

the day of the publication of the present. They will only have to pay during this time, the Fees of the ancient Tariff.

ART. 9.—After the expiration of this delay, they shall have still the faculty of reclaiming their Letters of Investiture; but they shall not be delivered to them, unless at the charge of their paying half the Fees regulated by Art. 5.

ART. 10.—Articles 8 and 9 are applicable to Knights who, now provided with a Benefice of the first or second class, have not withdrawn their Letters of Investiture of Benefices inferior to that which they at present possess.

ART. 11.—One year after the promulgation of the present, all possessors of Benefices who shall have neglected to conform to the measures above prescribed, shall be deprived of full right of the Benefice of their Nomination, and the Grand-Master shall re-enter into the free disposal of the Titles that he might have granted to them.

ART. 12.—The edict of the 17 Aab, 695, is maintained in what is not contrary to the present.

Having heard our Privy-Council,

We have decreed, and do decree as follows :

Only Article. The above edict, rendered by the Statutory-Committees in their sitting of the 7 Tab, 707 (24th April 1825), is approved, to be executed according to its form and tenor.

Let the present be, etc.

The 17 Aab, 695 (No. 3).

Having seen the report that has been addressed to us by the Statutory-Committees, dated the 2 Aab, 695 (28th July, 1813);

Having heard the Ministers, our Councillors,

We have decreed, and do decree as follows:

ART. 1.—No Member of the Order of either Militia, can be admitted to a superior Degree, if he have not the Diploma of the Degree that he possesses.

ART. 2.—Knights promoted to a Benefice or an Office of the Order, cannot exercise the functions nor take the title of it until after having obtained Letters of Investiture.

ART. 3.—Demands of Diplomas and Letters of Investiture must, within three months from the Reception or Nomination, be addressed to the Magisterial-Secretary, or

to the Consistories charged with delivering them.

ART. 4.—The dispositions of the above Articles are applicable to the Members of both Militias, who having until this day neglected to demand Diplomas or Letters of Investiture, whether of removable Offices or Benefices, shall not have applied for them within three months, to be computed from this day.

ART. 5.—The delay of three months, indicated by the Articles 3 and 4 of the present Decree, being expired, the Knights, etc., who shall have neglected to demand their Diplomas, shall not be admitted again to the sittings of the Order; and in the case where the Titular of a Benefice or of any Office whatever of the Order shall not have withdrawn his Letters of Investiture in the above mentioned delay, he shall be immediately, and without any exception, replaced in the forms prescribed by the Statutes.

ART. 6.—The Presidents of all the Assemblies of the Order are authorized to cause to be presented to them Diplomas or Beneficial Brevets, Ministerial or of Committees, by all those who present themselves to their sittings, to be noted on the verbal-

processes during the sitting; and in the cases where the said Titles shall not be presented, the admission to the Assemblies shall not be allowed under any pretext whatever.

ART. 7.—Let the present Decree be read in the three consecutive sittings of all the Houses of the Order, and every time that they shall make receptions, that nobody may be ignorant of its contents; let the present Decree be also notified, by whom it may concern, to all those Members who, until this day, have neglected to comply with the dispositions of the preceding Decrees published on this subject.

Let the present Decree be, etc.

REGULATORY DECREES.

The 20 Adar, 694 (No. 1).

Having seen the demand that has been made of us by the Grand-Prior of Lorraine, our Magisterial-Legate, to enact, by a Magisterial edict, on the proposition of knowing if, according to a special delegation of the Grand-Master, in his quality of SOVEREIGN PONTIFF and PATRIARCH of the Order, a Knight can confer the unction of Knighthood;

Considering that with the sacred and ever indelible character of Knighthood, and by the fact of his elevation to the rank of the Levites, set over the defence of the Holy Ark and the celebration of Worship, every Templar has received the power of creation;

That every Knight, on receiving that power, ought necessarily to acquire that of proceeding to an entire creation;

That the Sacramental unction is one of the conditions without which the Act of creation could not exist,

But that in order to have the right of exercising the power of creation, a Knight

has need of the authority (*licentia*) prescribed by Art. 307 of the Statutes;

Considering, besides, etc., etc.

Having seen the Articles 37 and 53 of the said Statutes, and after having taken the advice of the Synodal-Court, we have decreed, and do decree as follows :

1st. Every Knight of the Temple, specially instituted by the Grand-Master or by the Delegated-Prince, to give the unction which precedes the profession of the Knights, is declared fit to fulfil this act of religion;

2ndly. In every place where there exist Ecclesiastical Knights, the unction is conferred by right by the said Knights;

3dly. The present Decree shall be registered by the Magisterial-Secretary in the book of the Acts of the Synodal-Court, and countersigned by the Primate or one of his General-Coadjutors.

Let the present be, etc.

Given at Paris, in our Magisterial-Palace, the 20th day of the moon of Adar, the year of the Order 694, etc.

Signed ⚔ F. Bernard Raymond.

And below

By order of H. E. H., the Minister of the Order, Magisterial-Secretary.

⚔ F. James of the Bermudas.

Seen and registered at the Synodal-Court, by us, Primate of the Order, Bishop of St. Domingo, the 20th Adar, 694, etc.

✠ F ✠ Guillaume of Citerior-Sicily.

The 20 Tammuz, 695 (No. 27).

Having seen our Decrees, dated the 18 Adar, and 17 Véadar, 694, confirmed by the General-Convent, in its sitting of the 1 Nisan, 695 (1st April, 1813), by which it is prohibited to admit into any Assembly of the Order, the Brethren who have not performed a positive act of adhesion to the unity of the Temple;

Having seen also Article 40 of the Statutes, and on the report of the Council of Ministers, we have decreed, and do decree as follows:

ART. 1.—The Decrees of interdiction, dated the 18 Adar, 694, and 17 Véadar of the same year, confirmed by the General-Convent in its sitting of the 1 Nisan, 695, are declared applicable to all the Houses of the Order which have not performed an Act of Submission to the Legitimate Authority, as well as to the Decrees issued by the sovereign power of the General-Convent in its sittings of the 1 and 5 Nisan, and 6 Tab, 695.

ART. 2.—It is prohibited to any one to establish any correspondence with the Houses of the Order which have not been designated by an advice of the Magisterial-Secretary, as having performed the Act of Submission, ordered by the said Decrees.

Let the present be, etc., and despatches of it be sent to all the Authorities and Houses of the Order, to be there read and inscribed on their registers, etc.

Given at Paris, etc., the 20 Tammuz, 695.

The same day (No. 28).

Upon the report that has been made to us by the Council of Ministers, relative to the numerous abuses which have been introduced into the mode of admission of the Brethren of both Militias ;

Considering 1st, that, in order to maintain harmony in the bosom of the noble and holy Militia of the Temple, and to avoid all aggregation of which the consequences might be the estrangement of Brethren, friends of peace and good order, it is necessary to re-establish in all its rigour, the execution of the dispositions of Chap. 35 of the Statutes, relative to co-optations ; and, that every other mode of formation

of the Phalanxes of the Militia is subject to the serious inconvenience of admitting into the ranks men disagreeable to the Brethren, dangerous to the Institution, and on account of whom it may become so easy to deceive the Magisterial-Authority; 3dly, that the most noble of the privileges granted by the Statutes to every Member of the Order being to enlighten the Temple on its dearest interests in giving their vote on every presentation of Candidates; the execution of Article 392, thus conceived: "*The Grand-Master may admit any one to either of the Degrees of the Order,*" cannot and ought not to be invoked, except under circumstances of the highest importance, and when it relates to the greatest good of the Order; 4thly, considering, in fine, how much it concerns the honour and greatest advantage of our holy Institution, that the most rigid examination preside at all admissions, and that to this effect it is indispensable to make our Magisterial superintendence coincide with that of each of our Brethren,

We have decreed, and do decree as follows:

ART. 1.—Reckoning from this day, it is prohibited to solicit the Magisterial favour

for the reception, to whatever degree it may be, of Candidates who have not been admitted in execution of Articles 390, 391, 393, and following, of Chapter 35 of the Statutes.

ART. 2.—The execution of Art. 392 of the Statutes shall not take place henceforth but under circumstances of the highest interest, and only after the Council of Ministers and Privy-Council shall have given their advice on this subject.

Let the present be, etc.

Given at Paris, etc. the 20 Tammuz, 695.

The 25 Tammuz, 695 (No. 32).

Having seen the Statutory dispositions decreed by the last General-Convent, relative to the second, fourteenth and fifteenth propositions put to the *Commentarium* ;

Having heard the Ministers, our Councillors, we have decreed, and do decree as follows :

ART. 1.—We establish signs and words of Orthodoxy, to be added to the ancient signs and words recognised until this day in the Temple; which new signs and words being unknown to false Brethren, (*à pseudo Fratribus*) shall never be written. In consequence, *and in execution of the purview*

of the CHARTER OF TRANSMISSION, we communicate *orally*, in this present council, to our Ministers, the said signs and words of orthodoxy, to be transmitted by them, and in the same manner, to the Brethren charged with the direction of the different Branches of the Militia, and by these last to the Knights and to all other Brethren subject to their obedience, who shall have conformed to the dispositions of our Decrees of the 18 Adar and 17 Véadar, 694.

ART 2.—Reckoning from this day, the Brethren who shall be depositaries of the signs and words of orthodoxy, shall alone be considered as forming part of the active Militia.

Let the present be, etc.

The 1 Elul, 695. (No. 40.)

On the report of the Minister, the Grand-Chancellor, having heard our Ministers, we have decreed, and do decree as follows:

Only Article.

The stamp destined to mark the paper of the Order, in execution of Article 51, Title 6, of our decree of the 17 Aab, 695, shall be composed of the Shield to the Cross of the Temple, surmounted with the Magisterial Cap, adorned with a bandelèt, bearing

Z

on the right V. D., on the left S. A.; on each side, under the bandelets, will be on the right the letter M, and on the left the letter T; the whole surrounded by a double circular border of the diameter of eleven lines.

Let the present be, etc.

The 7 Aab, 703.

Wishing to obviate the inconveniences that might result from the accumulation of functions of the same nature in several Consistories ;

Considering that the operations of the Consistories of the inferior Houses, and the appeals from sentences pronounced by them, are submitted to the Consistories of the Convents or superior Houses, and that it would be contrary to justice and the rules of a wise administration, that the same individual should be appealed to, to sanction Acts in which he had taken part in an inferior Jurisdiction ;

On the report of the Minister of the Order, our Magisterial-Secretary,

We have decreed, and do decree as follows :

ART. 1.—No one can be at the same time Member of several Consistories : those

who shall find themselves in this situation, will be bound to choose in the delay of one month, and a provision shall be immediately made, to replace them in the Consistory of which they shall no longer form a part.

ART. 2.—Our Ministers, the Grand-Seneschal and Magisterial-Secretary, are charged with the execution of the present Decree, which shall be despatched in our Secretary's Office, sealed in the Grand-Chancery, and registered in the Grand-Seneschal's Office.

The 28 Adar, 703.

For a long time we have conceived the project of re-establishing the ¹ Hospitable-House of the Temple; the unfortunate circumstances that have afflicted the Order, have not permitted us until this time to realize this project. In the mean time, we have resolved on supplying as far as we are able, for the re-establishment of this Institution, by giving a greater extension to the Medico-Philanthropic Society, and by furnishing to all our Brethren the opportunity of contributing to the pious duties of benevolence.

For these reasons, having heard our Privy-Council,

¹ L'hospice.

We have decreed, and do decree as follows :

ART. 1.—The Society that we have instituted in the Magisterial-City, under the name of the Medico-Philanthropic Society, shall be divided into three Sections, viz.: 1st, the Section of Medicine; 2ndly, the Section of Jurisprudence; 3dly, the Section of Almonry.

ART. 2.—The first Section shall be composed of Physicians, Members of the Order, accepted by the General-Council of Administration;

The second shall be composed of Counsellors and Jurisconsults, also Members of the Order, and accepted by the same Council;

The third shall be formed by an indeterminate number of Knights named by us, on a presentation made by the General-Council of Administration.

ART. 3.—The Society shall continue to be administered conformably to what is prescribed by the Decree of Institution of the Medico-Philanthropic Society.

ART. 4.—It shall have a Secretary-General taken from amongst all the Members, and chosen by us.

ART. 5.—To each Section shall be

attached two private Secretaries, chosen by the General-Secretary from among the Members of the Section.

ART. 6.—The service of each private Secretary shall be for three months.

The present Secretaries of the Section of Medicine shall continue to fulfil the duties that have been confided to them.

ART. 7.—The three Sections shall meet in general assembly the first fortnight of January, April, July, and October, on a summons sent by the General-Secretary.

ART. 8.—The general sittings shall be devoted to hear the observations or memoirs presented to the Society, on the most efficacious means of attaining the end that it proposes.

ART. 9.—These observations or memoirs, if they are taken into consideration, shall be transmitted by the General-Secretary to the Council of Administration, which shall make a report to us on this subject.

ART. 10.—Each Section shall assemble at least once a month, and oftener if it think fit.

ART. 11.—On the Thursday of every week, a Committee of the Section of Medicine shall give advice gratuitously.

ART. 12.—On the Friday of every week,

a Committee of the Section of Jurisprudence shall also give advice gratuitously.

ART. 13.—On the Saturday of every week, a Committee of the Section of Almonry shall receive all applications that may be made for succour to it, and shall decide on these applications, as ordered by our Decree already cited.

ART. 14.—Each Committee shall be composed of three Members summoned in turn by the list.

ART. 15.—For the execution of Art. 14, a list shall be made out, which shall comprise the names and residences of all the Members of the three Sections.

This list shall remain in the hands of the General-Secretary, who shall transmit extracts of it to the acting Secretaries of each Section.

ART. 16.—The first designated of the three Members called, shall be replaced the following week by a new Member, who shall be added to the other two, and so on successively to the end of the list.

The summonses shall be made out by the acting Secretary, and ought to be sent at least three weeks before-hand.

ART. 17.—Within two days after the receipt of the summons, each summoned

Member of the Society who, by reason of lawful hindrance, shall find himself unable to attend the Committee, shall be bound to send a written notice to the acting Secretary, who shall immediately appoint a substitute to replace him in the order of the list.

ART. 18.—Nevertheless, in the case before cited, it shall be lawful to the Member summoned, without having recourse to the intervention of the Secretary, to cause himself to be replaced by a Member of his Section; but then he shall become responsible for the presence of his substitute.

ART. 19.—The sittings of the Committees shall commence at two o'clock precisely, and cannot be closed before four o'clock.

ART. 20.—The Members summoned to the Committees, or their substitutes, shall sign, on their arrival, a sheet destined to state their presence; this sheet shall be concluded by the acting Secretary, and addressed by him to the General-Secretary.

ART. 21.—The Assemblies, whether general or particular, as well as the Committees, shall be always presided over by the most elevated in dignity amongst the Members present. The General-Secretary of the Society shall send, for this purpose, to each

general Assembly, and the private Secretaries shall remit to each of their Sections, a list of the Members of the Society by rank of precedence.

ART. 22.—All consultations of the Committees, and all Acts ought to be deliberated on in common, and shall always be signed by each of the Members present.

ART. 23.—As often as a Patient shall express a desire to receive the visit of a Member of the Medical Committee, the President shall designate, by turn on the list, one of the Council present, who shall be bound to go to the dwelling of the Patient, and to bestow on him the attention that his state may require.

ART. 24.—At the end of every year, the General-Secretary shall submit to us the list of the Brethren who have most distinguished themselves in the exercise of their functions, for the purpose of causing them to participate in the distribution of the Magisterial favours.

ART. 25.—Branches of the Medico-Philanthropic Society, may be established in all the Towns which shall be designated to us by the General-Council of Administration.

Let the present be, etc.

The 12 Tammuz, 705.

Considering that it is our duty to guarantee by all possible means the authenticity of Acts published by Magisterial-Authority, and to secure them from all alteration or falsification :

Upon the report of the Minister of the Order, our Magisterial-Secretary ;

Having heard our private Council,

We have decreed, and do decree as follows :

ART. 1.—Beginning from this day, all Acts furnished with our Signature, all Decrees sealed in the Grand-Chancery and registered in the Seneschal's Office, shall be stamped with a Die.

ART. 2.—This Die shall be deposited in our hands.

It shall be of an oval form, and of the width of ten lines, being an inch in height.

It shall bear for impression the shield of the Magisterial-Arms, surmounted with the Apostolic-Patriarchal Tiara, accompanied with the hand of Justice on the left, and on the right, the Magisterial-Staff, supporting a Globe and a Cross.

ART. 3.—Every Document of the number of those mentioned in Art. 1, that shall not

be furnished with this stamp, shall be reputed false and absolutely null.

ART. 4.—Our Ministers are charged, each in what concerns him, with the execution of the present, which shall be despatched in our Secretary's Office, sealed in the Grand-Chancery, and registered in the Grand-Seneschal's Office.

INTERPRETATIVE DECREES, AND HAVING THE SAME FORCE AS THE STA- TUTES.¹

By a Magisterial Decree, dated the 25 Nisan, 687, conveying an interpretation of the articles of the rule relative to the different offices of the Order, and given on the proposition of determining whether a Knight could, with his own principal Benefice, accumulate beneficial Offices, situated in the circumscription of this principal Benefice, and subject to the jurisdiction attached to this Benefice,

It has been decreed as follows :

1st. Besides the sovereign Magistracy, the Grand-Master possesses, *ad honores*, the beneficial offices of Grand-Prior of *Turkey in Asia*, of Bailiff of *Palestine*, and of Commander of JERUSALEM.

These three last offices are administered by Magisterial-Legates, and the revenues pertaining to these Benefices are destined to the support of the said Legates ;

¹ See Art. 37 of the general Statutes.

2ndly. The Magisterial-Prince can only possess the Benefice of his Principality ;

3rdly. A Lieutenant-General cannot possess any of the Benefices circumscribed in his General-Lieutenancy ;

4thly. The Grand-Preceptor can only possess the Grand-Preceptory ;

5thly. A Chief-Preceptor cannot possess any of the Benefices circumscribed in his Chief-Preceptory ;

6thly. Grand-Priors and Bailiffs cannot possess an office of inferior Benefice, situated in their Grand-Priory or Bailiwick ;

7thly. Priors of Convents cannot be chosen among the Knights possessing a beneficial Office, situated in the Tongue to the jurisdiction of which these same Convents are subject.

8thly. An Abbess can only possess one Abbey, either Magisterial - Metropolitan, Metropolitan, or in a Commandery.

The 10 Marschevan; 703.

Having heard the report of the Minister of the Order, our Grand-Seneschal, in which he complains that the Statutory-Committees have refused to keep him on a list of presentation for an office of Chief-Preceptor, although he had obtained the suffrages

required, and that, under pretext of his levitical character, that has appeared to them to present an incompatibility with the office above mentioned.

Having seen Articles 37, 121, 137, 141, 142, 237, 238, 239, and 293 of the Statutes;

Proceeding by way of interpretation of Art. 121 ;

Considering, by right, that the incompatibility between the offices of Chief-Preceptor and the functions of Primate, Coadjutor-General, Coadjutor, and Chaplain does not arise from the levitical, episcopal, or sacerdotal character, but rather from the actual exercise of these same functions, after a canonical institution ;

Considering that the Knights named for life to ecclesiastic or other functions of the Order, cannot lose the right of giving in their resignation ; that the immediate effect of this resignation is to cause them to re-enter into the ordinary Class of Knights, and to render them fit to enjoy all the rights and prerogatives attached to that title ; that one of these prerogatives consists of being able to be presented as Candidates to the Preceptorial-Court, if they are ranked *inter Equites Professione Seniores* ;

Having heard our Privy Council,

2 A

We have decreed, and do decree as follows:

Only Article. Knights actually exercising, and in quality of titularies, the functions of Primate, Coadjutors-General, Coadjutors, and Chaplains are alone unable to be presented as candidates for the office of Chief-Preceptor.

Let the present decree be, etc.

The 12 Thébeth, 704.

Having seen the deliberation unanimously formed by the Statutory-Committees, in their sitting of the 26 Cisleu last, by which they propose to the Magisterial Authority to publish a decree importing that the Members of the Order, provided with Offices for life, who should have incurred suspension from the honours of Knighthood, either through having refused to pay their contributions, or for any other reason, shall be reputed by the same as having resigned, and that the replacing of them may be proceeded with;

Considering that Art. 491 of the general Statutes only provides for the case where the Administrators of the Order should absent themselves more than three months from the seat of their administration, with-

out Magisterial authority, and not that where, though present, they should fail to fulfil all their obligations and thereby would render themselves indifferent to the penalties incurred by Art. 315 of the Statutes ;

Considering that the Officers of the Order contract, by the fact of their acceptance, the obligation to set an example of zeal and devotion, and that their culpability increases so much the more as they discharge the more eminent functions in the Order ;

Considering that, if, by the fact even of suspension from the honours of Knighthood, a Knight becomes incapable of discharging in the Order any functions, he who is already provided with them ought, for the same reason, to be declared incapable of discharging them any longer ;

Considering that a Benefice cannot be accepted without its offices, and that the renunciation expressed or presumed of these same offices, amounts also to a renunciation expressed or presumed of the Benefice conferred ;

Considering, besides, that the inaction or culpable connivance of some of the Officers might fetter the march of the Administration, and that the adoption of the proposition of the Statutory-Committees offers us a sim-

ple and legal method of obviating such disorders ;

Considering, in fine, that this proposition only tends, by the fact, to obtain an interpretative declaration of Art. 491, and that the right of interpretation belongs to the Grand-Master alone, by virtue of Art. 37 of the general Statutes,

Having heard our Privy-Council,

We have decreed, and do decree as follows :

ART. 1.—Every Member of the Order provided with an office for life, who shall have ceased to pay his contributions, and shall have for this fact, or for any fact whatsoever, incurred suspension from the honours of Knighthood, shall be reputed as having resigned.

ART. 2.—The replacing of him may be proceeded to, after the delay fixed both by the Statutes and by the general edict on the Finances.

ART. 3.—This delay shall begin to run from the day when there has been given by our Grand-Seneschal notice of the judgment to the condemned.

Let the present be, etc.

The 9 Tischri, 705.

By a decree of the 9 Tischri, 705, containing an interpretation of Articles 119, 131, and 191 of the general Statutes, it has been ordained,

1st. That a Knight cannot possess at the same time, and *titularly*, the Office of Minister for life and that of a revokable Minister.

2ndly. That this incompatibility resulting from Art. 119, is still more extensive, as to what concerns the Grand-Seneschal, whose functions could not be confided, even provisionally, to a Chief-Preceptor, without violating Articles 131 and 191.

The 7 Nisan, 707.

Having seen the demands addressed by several of our Legates, the said demands tending to cause the form and model of the Medals of Presence that may be distributed in the different Houses of the Order, to be determined ;

Having seen Art. 85 and 87 of the general edict on the Finances ;

Having seen the decrees of the 22 Tischri, 697, and 6 Tebeth, 702 ;

We have decreed, and do decree as follows :

ART. 1.—All Medals of Presence that shall be distributed in the Houses of the Order, shall be stamped after a uniform model.

ART. 2.—This model shall be conformable to that which has been fixed by the decree of the 6 Tebeth, for the General Metropolitan-Convent, and which is hereafter described :

The large Medal is of a round form, of four centimètres diameter; it has on the face the effigy of the Grand-Master, surrounded with a latin legend in characters of the Order, expressing his names and qualities. The reverse presents the Magisterial-Arms, surrounded with the device of the Order, written in the same characters; and the year of the election of the Grand-Master in ordinary characters.

The small Medal is also round; its diameter is three centimètres; the face is like that of the large Medal. The reverse presents a Conventual Cross, surrounded with the device in characters of the Order, and the initials of the cry of war in Roman characters.

The 26 Sivan, 706.

On what has been represented to us, that

several Knights decorated with the Grand-Cross, and who desire to use their rights and prerogatives, demand the form of the decoration they have a right to wear, to be fixed ;

Having seen the Charter of Transmission, Chapter 25, and Art. 410 to 417, 419 to 422 of the general Statutes ;

Considering that the Charter of Transmission contains the true and only model of the Grand-Cross ; that this model has been constantly in use in the Order ; and wishing to remind our Brethren, by form of general disposition, the instructions previously given on this subject,

We have decreed, and do decree as follows :

ART. 1.—The Grand Conventual-Cross of the Order is like the model emblazoned on the Charter of Transmission, and hereafter described, viz :

The Cross of the Order, surrounded with a gule in the centre.

The four branches of the Grand-Cross, of gold, each terminated by two palms of gule biforked and crossed.

The space contained between the four cross bars irradiated with silver.

ART. 2.—The Knights of the Grand-

Cross provided with Benefices, substitute for the Cross surrounded with a gule, the decoration belonging to their respective Benefices, and designated in the Articles of the Statutes before cited.

ART. 3.—The Knights decorated with the Grand-Cross, wear it on the left side of the breast, above the Cross of profession, whether embroidered or enamelled. They wear it besides, embroidered on their cloaks.

ART. 4.—Independently of the dispositions contained in the preceding Article, all Knights of the Grand-Cross, provided or not with Benefices, continue to wear, hung to the Grand-Collar of the Order, conformably to Article 411, the Conventual-Cross, according to the model now established.

LIST
OF
THE KNIGHTS WHO COMPOSE THE GOVERNMENT
OF
The Order of the Temple.¹

GRAND-MASTER.
H. E. H. M. M. P. AND E. P. M. S. L.
M. H. F. S. P. AND P.

HIS LORDSHIP,
† F. BERNARD RAYMOND.

Privy-Council.
Lieutenants General.
T. H. M. M. AND E. P. M. S. L.
† F. (†) JOSEPH OF EUROPE.
† F. † PETER-AUGUSTUS OF ASIA.
† F. † JOHN-MARIE OF AFRICA.
† F. ALEXANDER OF AMERICA.

Ministry.
Preceptorial-Court.

1.
Irremovable Ministers.
T. E. M. M. AND I. L. M. H. B.

¹ The Offices vacant are designated by an asterisk.

Grand-Preceptor.

⌘ F. ⌘ William-James of the Preceptory.

Chief-Preceptors.

⌘ F. ⌘ Narcisse of South-Europe.

⌘ F. ⌘ Francis of North-Europe.

* of South-Asia.

⌘ F. ⌘ Peter Beatrix of North-Asia.

⌘ F. ⌘ Germain of South-Africa.

⌘ F. Joseph of North-Africa.

⌘ F. ⌘ John-Marie of South-America.

⌘ F. John of North-America.

Removable Ministers.

Grand-Seneschal, ⌘ F. ⌘ Joseph of Aquitaine.

Magisterial-Secretary,*

(The Grand-Preceptor, Narcisse of South-Europe, is charged with the port-folio *ad interim*.)

Grand-Constable, ⌘ F. ⌘ Paulin of Portugal, *Aide-de-Camp of the Grand-Master*.¹

¹ This worthy Knight has given a proof of zeal and attachment to the Order, which appears to us to merit being reported.

The Grand-Prior of Portugal, having gone five leagues from Brest, to visit an ancient Chapel that he knew had belonged to the Order of the Temple, found it in a state of demolition; having perceived in the ruins, two Capitals remarkable for their fine gothic sculpture, he thought it is duty to employ

*Grand-Admiral,**.....
Grand-Prior-General, ‡ F. † Charles of
the Amazons.
*Grand-Hospitaller,**
 (The Commander Claude de Bourg
 occupies *ad interim*).

those ruins in a Chapel that was building at Brest for the Naval Pupils.

This project having been approved of by the Engineer charged with the direction of the works of that Chapel, the Capitals were bought and transported to Brest. But before placing them, the Grand-Prior of Portugal wishing, as he says in his verbal-process, to profit by this occasion to form and consecrate a monument to the glory of an Order to which he was proud to belong, traced on vellum the following inscription :

TO POSTERITY.

This Capital, proceeding from the ruins of the Chapel of FONTAINE BLANCHE, near Landernau, an ancient House of the Order of the Templars, has been plucked from destruction, and put in this place by the attention of M. Mar.... de Pr., Engineer of maritime works, at the Port of Brest, at the solicitation, and in the presence of the noble-man, Messire DE LA P. DE FR., Knight of the Order of the Temple, Commander of Saint-Pol-de-Leon, Aide-de-Camp of H. B. H. the Grand-Master, Magisterial-Legata in the Provinces of Leonais and Cornouailles.

The 31st day of the month of December, in the year of our Lord J. C. 1817, year of the foundation of the Order 699, of the Grand-Mastership the 12,

Grand-Chancellor, ‡ F. † Charles of
Guinea.

Grand-Treasurer, ‡ F. Francis of Norway.

Intendant-General of Embassies, ‡ F. ‡
John of Greece.

Synodal-Court.

M. M. I. AND H. L. M. R. F.

and the of the reign of our well-beloved King,
Louis 18.—Signed † F. Paulin of Saint-Pol-de-
Leon;—F. † John of Grainville, —, Esquire,
Servant of Arms; — F. Augustus Audibert, —,
Esquire, Servant of Arms, Secretary of the Lega-
tion.

“ This Document, above which is painted a
“ Cross of the Order, being destined, says the
“ Grand-Prior of Portugal, to become a title for
“ history, I have written at the back the chrono-
“ logical series of all the Grand-Masters, from the
“ foundation of the Order until now. This Act
“ has been shut up in a leaden box, soldered in my
“ presence. I have carried this box into the Naval
“ Chapel, and assisted by two Esquires, JOHN DE
“ GR. and AUGUSTUS AUD. I have placed it in an
“ excavation made expressly in the wall. The
“ workmen have immediately put the Capital
“ above; the Engineer of Pr. has presented
“ me with the trowel, and I have sealed with my
“ hands this monument, which will verify to ages
“ to come, the existence and illustration of an
“ Order, the celebrity of which equals its mis-
“ fortunes.”

Primate.

- † F. † *
 (The Chief-Preceptor of North-Asia
 discharges the functions provision-
 ally.)

Coadjutors-General.

- † F. † Louis-Joseph Siffren of Orthosia.
 † F. † Francis of Samaria.
 † F. † Sebastian of Languedoc.
 *

Magisterial-Legates.

- † F. † Albert-Francis of Belgium, in
 Helvetia and in Italy.
 † F. Alvaro of Pampeluna †, in Spain.
 † F. Charles-Alexander-Frederick of Wur-
 temberg, in Germany.
 † F. † Charles of Louisiana, in England.
 † F. Francis of Abo †, in Sweden.
 † F. Stanislaus of Zara, in Russia.
 † F. James Alexander of Nazareth, in
 Palestine.
 † F. Thomas of Ispahan, in Persia.
 † F. † Julian of Saint-Quentin, in the
 Indies.
 † F. † William of England, in Africa.
 † F. † Paulin of Portugal, *Grand-Con-*
stable, in the Antilles.

- ⚔ F. ⚔ Sigismund of the Luçayes, to
Peru, Chile, and Mexico.
⚔ F. ⚔ Georges-Anthony of Saint-Vincent,
to Brazil.
⚔ F. Prosper de Béthune, in North-America.

Chief-Preceptors

And Honorary Ministers.

M. M. AND I. L. M. H. B.

- ⚔ F. John-Baptist of Jerusalem.
⚔ F. Mark-James of Piedmont.
⚔ F. Louis of Citerior-Sicily.
⚔ F. Calixte of Hayti.

Statutory-Committees.

1.

Removable Consistorial Committees.

M. R. H. AND N. B.

- Grand-Marshal*, ⚔ F. ⚔ Anthony-Charles
of Saint-Germain.
Vice-Grand-Admiral, ⚔ F. ⚔ Eugene of
Tunquin.
Governor-General, ⚔ F. Gervais-Edward
Lecouturier.
Vice-Grand-Chancellor, ⚔ F. *.....
Vice-Grand-Treasurer, ⚔ F. *

Conservator-General, ‡ F. Nicholas of Châlons.

Grand-Bailiff, ‡ F. John-Baptist Mège †.

Proctor-General, *

Grand-Master of the Galleys, ‡ F. † Polyeucte of Autun.

Captain-General of Artillery, ‡ F. Camille of Toul.

Grand-Master of Artillery, ‡ F. Victor of Bavaria.

Captain-General of Cavalry, ‡ F. Jules of Dauphiny.

Captain-General of Infantry, ‡ F. James Maccarthy.

Commander-General of the Esquires, ‡ F. John of Patane (†).

Grand-Master of Despatches, ‡ F. † Claude-Joseph of Bourg.

Grand-Messenger of the Order, *

Intendant-General of Domains, ‡ F. † Joseph of Nantes.

Grand-Standard-Bearer, ‡ F. Charles Morison.

2.

Removable Palatine Committess.

M. R. H. AND N. B.

Grand-Marshal of the Palace, ‡ F. Martin of Ligor †.

Grand-Esquire, *
Vice-Grand-Esquire, † F. Louis of Ishor †.
Grand-Chamberlain, *
Vice-Grand-Master of Ceremonies, † F.
 Dennis of Versailles.
Grand-Butler, † F. † Anthony of Cham-
 pagne.

3.

*Irremovable Committee of Tongues, Grand-
 Priors.*

M. R. H. and N. B.

† F. † Peter-Augustus of Asia, *Grand-
 Prior of France.*
 † F. † Joseph of Aquitaine.
 † F. Antide of Lorraine.
 ... * of Helvetia.
 ... * of Italy.
 † F. Louis of Citerior-Sicily.
 ... * of Ulterior-Sicily.
 † F. Louis-Joseph of Sardinia.
 † F. † John of Greece.
 † F. John of Spain.
 † F. † Paulin of Portugal.
 † F. † John-Marie of Africa, *Grand-Prior
 of Germany.*
 † F. Victor of Bavaria.
 † F. Vincent of Saxony.

✠ F. Charles-Alexander-Frederick of Wurtemberg.

... * of Turkey in Europe.

✠ F. ✠ William of England.

✠ F. ✠ Gabriel of Scotland.

... * of Ireland.

✠ F. Alexander of America, *Grand-Prior of Holland.*

✠ F. ✠ Albert-Francis of Belgium.

✠ F. Michael-Francis of Prussia.

... * of Westphalia.

... * of Denmark.

✠ F. John-Francis of Norway.

... * of Sweden.

✠ F. Louis-John-Baptist of Poland.

✠ F. John-James of Russia.

(See page 263) of Turkey in Asia.

... * of Arabia.

... * of Persia.

... * of the Indies.

✠ F. Ignatius of Pégu.

✠ F. ✠ Eugène of Tonquin.

✠ F. Charles-Joseph of China.

... * of the Philippines.

... * of Sonda.

... * of the Moluccas.

... * of Siberia.

✠ F. Claude-Louis of Tartary.

... * of Chinese-Tartary.

- ‡ F. Hyacinthe-Henry of Muscovite-Tar-
 tary.
 ... * of Corea.
 ... * of Japan.
 ‡ F. Claude-André of Congo.
 ... * of Zanguebar.
 ‡ F. † Charles-Stephen of Caffraria.
 ‡ F. Anthony-Theodore of Mataman †.
 ‡ F. Anne-Francis of Monomotapa.
 ... * of the Hottentots.
 ‡ F. Edward-Louis of Madagascar †.
 ... * of Barbary.
 ... * of Egypt.
 ... * of Sahara.
 ... * of Nubia.
 ‡ F. † Charles of Guinea.
 ... * of Nigritia.
 ‡ F. Augustin of Abyssinia.
 ... * of Ajan.
 ... * of Terra-Firma.
 ‡ F. Henry-Louis of Peru.
 ‡ F. † Charles of the Amazons.
 ... * of Brazil.
 ... * of Paraguay.
 ‡ F. Nicholas of Chile.
 ‡ F. Francis of Magalhaens.
 ... * of Canada.
 ... * of the United States.
 ‡ F. ‡ Charles of Louisiana.

⦿ F. Daniel of Mexico.

... * of California.

... * of New Spain.

⦿ F. ⦿ Sigismond of the Luçayes.

... * of the Antilles.

V. D.



S. A.

P. D. E. P.

BIBLIOGRAPHY,
OR
CHRONOLOGICAL TABLE
OF THE PRINCIPAL WRITINGS PUBLISHED ON
The Order of the Temple.

We think that the Knights of the Temple who would wish to make a particular study of what has been published on the celebrated and unfortunate Order to which they belong, will be obliged to us for having formed the following bibliographical table, in order to facilitate the means of it to them.

We have thought it right to divide this table into two parts, and to class the various articles of it in chronological order. The first comprises the writings that treat especially of the Temple. The second indicates the works of historians who have consecrated only some pages to this Order, or to the frightful catastrophe, which, in the political events of Europe, hold, and ought to hold,

the first rank amongst the most extraordinary events.¹

FIRST PART.

SPECIAL WORKS ON THE ORDER OF THE TEMPLE.

Traité concernant l' Histoire de France, viz. the condemnation of the Templars, with some Acts, etc. By M. Dupuy, King's Councillor, etc. Paris, 1654, in 4to.

The same, Paris, 1700, in 12mo.

Histoire de Hugues de Pagan, founder

¹ The authenticity of the numerous and precious documents, preserved religiously in the archives of the Temple, the liberty of becoming acquainted with every thing of which these archives are composed, granted to Knights whose virtues render them worthy of such a favour, and the instruction that is given in the different assemblies of the Order, dispense us from reminding that strangers to this institution, the authors cited in this Bibliography, have only been able to judge of the Order by the hearsays, suppositions, and for the most part, according to the party-spirit which directed them; consequently, all they have said of the Temple, of its religious and political doctrine, etc.; of the motive of the persecutions to which it has been exposed, etc.; of its relation to the Jesuits, the Free Masons, etc., is in general as erroneous as possible.

and Grand-Master of the Order of the Templars. By Blaise François, Count of Pagan. This author died in 1665. The History of Hugh of the Pagans, that he has written, is printed with his works. Paris, 1669, in 12mo.

Nicolai Gurtleri, S. Theol. Doct. etc. Historia Templariorum, etc. Histoire des Templiers, with observations. By Nicholas Gurtler, Doctor of Theology, etc. Amsterdam. 1691, in 12mo.

Dissertatio de Templariorum Equitum ordine sublato. Dissertation on the destroyed Order of the Knights of the Temple. Halle, 1705.

Histoire de la condamnation des Templiers, celle du schisme des Papes tenant le siege en Avignon, etc. By Pierre Dupuy, Councilor, etc. New edition, augmented with the History of the Templars by N. Gurtler, and with several other Documents on the same subject. Brussels, 1713; 2 vol. in 12mo.

Histoire secrète des Templiers, or Knights of Malta, (by M. Roux, Doctor of Theology) according to M. Barbier. Amsterdam, 1730, 2 vol. in 12mo., title red and black.

Memorias e Noticias historicas da celebre Ordem, etc. Memoirs and Historical Notices of the celebrated Military Order of the Templars, etc. By Ferreira. Lisbon, 1735, in 4to.

Disertaciones historicas del Orden y cavalleria, etc. Historical Dissertation on the Order of the Knights Templars, or resumed History of the principles of those Knights, of the foundation, progress, and destruction of their Order. By Don Pedro Rodriguez Campomanes, etc. Madrid, 1747, in 4to.

Histoire de l' Ordre des Templiers. By P. Dupuy. Brussels, 1751, in 4to.

Histoire de l' abolition de l' ordre des Templiers, Paris, 1779, in 12mo. 301 pages.

Versuch über die Beschuldigungen, etc. Essay on the imputations made against the Templars, and on the mysteries of those Knights, etc. By Frederic Nicolai. Berlin and Stettin, 1782.

Note. This work has been translated into French—see hereafter.

Untersuchungen über das Geheimniss, etc. Researches on the Secret and Ceremonies of the Templars. By Antoine Dessau, in 8vo. 1782.

Essai sur les accusations intentées aux Templiers, et sur le secret de cet Ordre, etc. By Frederic Nicolai, work translated from the German (by M. Renfner) according to M. Barbier. Amsterdam, 1783, in 12mo.; 224 p. fig. See the 2nd preceding article.

Les Jesuites chassés, etc. ou le secret des

Templiers du 4e. siècle (By Nicolas de Bonneville). London, 1788, in 8vo., 2 parts. The title of the second part is: *Mémeté des quatre vœux de la Compagnie de Saint-Ignace, etc.* But in the original this part is entitled: *Les Jesuites retrouvés dans les ténèbres, etc.*

Histoire critique et aplogétique de l'Ordre des Chevaliers du Temple de Jerusalem, dits Templiers. By le Pere Jeune; 2 vol. in 4to. 1 fig. Paris, 1789.

Correzza, der Franke, vom Sevennen, etc. Correzza, or the Frank of the Cévennes Mountains; extracted from the archives of the Order of the Temple; 2 volumes in 8vo. Berlin, 1789.

Die Ritter des Tempels zu Jérusalem, etc. Les Chevaliers du Temple de Jérusalem, ou histoire pragmatique et apologétique de l'Ordre des Templiers, compiled from the most authentic memoirs, abridged from the original French, with remarks; 2 vol. Leipsic, 1790, in 8vo., with engravings.

Proces gegen den orden der Tempelherren, etc.

Procès de l'Ordre des Templiers, extracted from the original Acts of the papal commission in France. By Daniel Gotthilff Moldenharver. Hamburgh, Bohn, 1792, in 8vo. of xvi. and 638 p.

Apologie des Templiers, etc. By J. M. Planc. Meudon, 1797; 273 p. in 8vo.

Histoire des Templiers. An impartial work, collected from the best writers. By J. A. J. (Jacquelin). Paris, 1805, in 12mo. 131 p.

Précis Historique du procès et de la condamnation des Templiers. Paris, year 13—1805, in 8vo. 54 p.

Memoires historiques sur les Templiers, ou Eclaircissemens nouveaux sur leur histoire, etc. (By Philippe Grouvelle). Paris, year 13—1805; in 8vo. 410 p.

Les Templiers, a tragedy. By M. Raynouard, preceded by an historical analysis on the Templars. Paris, year 13—1805, in 8vo. 116 p. The author, having made some alterations in this piece, has published a new edition of it, without the historical analysis.

Recherches sur l'ancienne constitution de l'ordre Teutonique et sur les usages, comparés avec ceux des Templiers. (By the Baron of Wal.) Mergeintheim, Georges Thomen, 1807, 2 vol. in 8vo.

Recherches historiques sur le Temple. Notice in which, etc. By E. J. J. Barillet. Paris, 1809, in 8vo. 224 p. fig.

Monumens historiques relatifs à la condamnation des Chevaliers du Temple, et à

l'abolition de leur Ordre. By M. Raynouard, etc. Paris, 1813, in 8vo. 317 p.

The reception that the works of M. Raynouard received in France, and in foreign countries, proves that the remembrance of an injustice resists the action of ages, as witnesses, probably demanded from historians. The credulity of a people is always, it is true, proportioned to the degree of its knowledge: but that people, whatever be their ignorance, never lose that natural sense and right, which makes them distinguish, with precision, good from evil, what is just from what is not so.

It has been dared to be proclaimed in our days as a principle, *that what policy advises, justice approves.*¹ It is undoubtedly the same maxim that caused the tribunals of the fourteenth century to arm themselves with the axe and torch, which immolated so many illustrious victims. If policy thought it had reasons for destroying the Order of the Temple, were the violent means which were made use of, those that ought to have been employed?

“They ought to have reformed or sup-

¹ Report of M. de Champagny to the Emperor Napoleon, concerning Spain.

pressed them, say the authors of the *Dictionary of Manners* ; but they ought not to have been delivered to such horrible tortures."

Let honour then be rendered to the celebrated writer who, as a worthy French Knight, revenged so nobly the memory of so many unfortunate men ! Yes, a just glory is acquired to him who, inspired with the sacred love of his country, has thought to be able to resolve a great historical problem ; to him, who, content with what he has done, says to us :

" I have thought that I should perhaps add to the titles of glory of my country, and to the just respect that the national character inspires, if I collected, with zeal and impartiality, the proof of the innocency of the Order, and of the Knights : if I offered the faithful picture of that famous catastrophe, where so many Illustrious Frenchmen, oppressed by authority, suffered all the proofs of misfortune, where so many brave warriors rejected, punished by the church as heretics, shewed a constancy truly christian ; and, resigned without pride, martyrs without enthusiasm, were immolated nobly to religion, to honour, and to truth ; a unique event in the annals of the world !" (*Monumens historiques, etc. Préface.*)

What a misfortune that a writer so worthy of esteem, and who, actuated by his own inspirations, has known how to revenge the Temple of the infamous accusations of which it has been the object; what a misfortune that M. Raynouard has not been able to draw from the collection of historical pieces that the Order possesses, and especially in the religious Code, a monument of the highest wisdom, of which the sacred deposit, placed by the Christians of the East under the safeguard of the first Grand-Master of the Temple, has been, without interruption, transmitted, with the sovereign apostolic power, to the Grand-Masters his successors.

Kurze geschichte der Tempelherren ordens, etc.

Histoire abrégée de l'Ordre des Templiers, with a glance at the history of the Teutonic Order, and the literature of the two Orders. By J. Gurlitt, in 8vo. Hamburgh, Hoffmann, 1824.

SECOND PART.

PRINCIPAL WRITINGS,

CONTAINING HISTORICAL FRAGMENTS ON THE
ORDER OF THE TEMPLE.

Histoire de la ville de Paris. By Félibien and Lobineau, Paris, 1725, 5 vol. in folio.

Glossarium ad scriptores mediæ et infimæ latinitatis. Dom. Ducange. Paris, 1733—36, 6 vol. in folio (verb Templarii).

Idem. Supplementum, etc. D. Carpentier. Parisiis, 1766, 4 vol. in fol. (eodem verbo).

Recueil des historiens des Gaules et de la France. By D. M. Bouquet. Paris, 1738—1814, 16 vol. in folio.

Histoire de Lorraine, etc. By D. Calmet. Nancy, 1745—57, 7 vol. in folio. (Vol. 3.)

Encyclopédie, ou Dictionnaire raisonné des sciences, etc. Paris, 1751—72, 28 vol. in fol. (verb. Templiers).

Abrégé Chronologique de l' Histoire de France. By Le Sieur de Mézeray. Amsterdam, 1755, 14 vol. in 12mo.

Histoire de France. By Velly, Villaret, and Garnier. Paris, 1770, 33 vol. in 12mo., or 16 vol. in 4to.

Dictionnaire universel, historique et critique des mœurs, lois, usages, et coutumes civiles. By a Society of Literati. 1772, 4 vol. in 8vo. *Note.* According to M. Barbier, the authors of this book are: Coster for a vol. and a half, Fallet for half a vol., and Constant d' Orville for 2 vol.

Essai sur les Mœurs et l' esprit des Nations, etc. By Voltaire, t. 2 of the edition of 1775, in 8vo.

Abrégé chronologique de l' Histoire de Lorraine, etc. (By Henriquez). Paris, 1775, 2 vol. in 8vo.

Histoire Ecclésiastique ancienne et moderne, etc. By the Baron of Mosheim. Yverdon, 1776, 6 vol. in 8vo.

Essais historiques sur Paris. By M. de Saint-Foix. Paris, 1778, 3 vol. in 12mo.

De la monarchie Prusienne, etc. By the Count de Mirabeau. London (Paris), 1788, 8 vol. in 8vo. (T. 5).

Histoire philosophique du Monachisme, ou Exposition abrégée de ce que l' on trouve de plus singulier et de plus curieux dans l' institution, la règle, etc.; 2 vol. in 8vo. Lond., 1788.

Le Voile levé pour les curieux, ou le secret de la Revolution de France révélé, etc., new edition. (By the Abbé Le Franc, Superior of the House of the Eudistes of Caen). Paris, 1792, in 8vo., 104 p.

Conjuration contre la religion catholique et les souverains, dont le projet conçu en France, etc. (By the same). Paris, 1782, in 8vo. of 375 p.

Le Fléau des Tyrans, etc. ou Reflexions, etc. By a true patriot of 1789. Lausanne and Paris, 1797, in 8vo. of 211 pag., one fig. Some persons believe that the author of this book is M. Maton de la Varenne;

others, in greater number, attribute it to General Danican.

Le Tombeau de Jacques Molay, ou Histoire secrète et abrégée des initiés anciens et modernes, des Templiers, etc. (By Cadet-Gassicourt). Second edition, Paris, year 5—1797, in 18mo. of 232 p., one fig. If the author of this libel against the successors of the illustrious Order of the Temple had been well convinced, as every writer of good faith ought to be, of the truth of the assertions that compose it, certainly there would have been some courage on his part, to put his name to it; but who can bring himself to believe that he was persuaded that those, whom he calls the heirs of Jacques de Molay, only breathe, as he says, hatred and vengeance, and only seek to disturb public order? This is what caused him to be initiated, at Paris, in a society called *l' Abeille*, pretending to belong to the Temple, á society of which he caused himself to be named President in 1805. We shall content ourselves, by saying that M. Cadet de Gassicourt has finished where he ought to have begun before he wrote. We shall add, for the amateurs of bibliography, that the first edition of the above pamphlet appeared

in the year 4, in 8vo. form, of 31 pages; this edition bears the same epigraph as the exemplars of the second, and it is moreover indicated as a posthumous work of C. L. C. G. D. L. S. D. M. B. C. D. V. We still say that these two writings, thrown into the world, without doubt, to obtain for their author a vain celebrity of circumstance, present to the observer false citations, errors of dates, and facts which are not attested by any historian.

Abrégé des Memoires pour servir à l'histoire du Jacobinisme. By M., the Abbé Barruel, reduced into one volume by the author. New edition, according to the copy printed at London. Luxembourg, 1800, in 8vo. of 315 p.

Louis XVI. détrôné avant d' être roi, ou Tableau des Causes nécessitantes, etc. By M., the Abbé of Proyard, in 8vo. of 318 p. London, 1800.

Memoires pour servir à l' Histoire du Jacobinisme. By the Abbé Barruel, last edition. Hamburgh, 1803, 5 vol. in 8vo.

This work is written with so much passion, that one cannot place any confidence in it; nevertheless, the reader who will have the courage to brave the gall of the author,

will find in it curious things, especially on Illumination. The estimable Mounier, whom the French revolution obliged to expatriate himself during several years, has refuted the errors of M., the Abbé Barruel, in a work entitled: *De l' influence attribuée aux Philosophes, etc.*; at Tübingen, 1801, in 8vo. of 254 p. The author of this latter writing, who died at Paris, the 26th of January, 1806, aged 47 years, appears to have had a secret correspondence with *Monsieur* (his late M. Louis XVIII). This presumption results from a very curious letter from that prince, which is found printed at the end of some Documents concerning la Vendée.

M. Raimond, inspector of the posts at Besançon, refutes several falsities contained in the work of M. Barruel. See his letter to that Abbé, dated the 28th December, 1802, inserted in the *Miroir de la Verité*, t. 3, p. 171.

We have already had besides occasion to signalise these various collections of injuries and impostures, and to cause it to be remarked, that the authors of these principal instruments of trouble and sedition are always found in a class of men, whose sacred ministry is to preach concord and

union. We shall not seek to explain by what motive these furies, in urging one half of the citizens against the other half, have placed themselves, thus voluntarily, in opposition to the duties of their station, to those of every upright man. We shall content ourselves, by invoking in their favour the benefits of a charitable pardon, and by thus setting them an example of fraternal love, that ought to be found in their actions, and which they are so far from practising. We shall only make a remark, *en passant*, that it is only owing to the enlightened spirit of the present age, against which however these fanatics incessantly direct their lying clamours, that we have not seen in our days, the venerable Prelates, who compose our Synodal-Court, exposed to outrages, like those which were exercised during the 12th century, against the Priests whom a religious zeal conducted under the standard of the holy Militia of the Temple.¹

¹ The Templars having rendered great services to Louis VII., says *Le Jeune*, during his voyage and his stay at the Crusade, in the years 1147—49, profited by this circumstance to ask this Prince to repress the ill treatment that the Priests who entered their Chapters experienced in his States. Louis VII. wrote to Suger, his Minister in France,

Cérémonies et Coutumes religieuses de tous les peuples du monde, etc. edition of Prudhomme. Paris, 1807—10; 12 volumes in folio (t. 10).

Annales Originis magni Galliarum O..., ou Histoire de la fondation, etc. (By M. Thory aîné.) Paris, 1812, in 8vo. of 471 p. fig.

Acta Latomorum, ou Chronologie de l'Histoire, etc. By the same author. Paris, 1815, 2 vol. in 8vo. fig.

Not having yet acquired the proof of the

for him to cause this ill treatment to cease. This is how he expresses himself on this subject: "We ought, consequently, to undertake their defence wherever injuries shall be done to them, and especially when those injuries are done in our kingdom, as we are informed have been done to them; therefore we pray you, and expect from your friendship and confidence that we have, both that, according to our known wish, you should use your utmost endeavours to punish in a suitable, exemplary, and open manner, those who shall commit any outrages on the property and persons of the Templars, and who permit themselves to cut or mutilate the limbs of the Priest who comes to their Chapter. *Qui Clericum venientem ad eorum Capitulum decurtare membris et abscindere præsumserunt.*"

(*Epistolæ Sugeri, Epistola Ludovici ad Sugarium.* Collection of the historians of the Gauls and of France, t. 15, page 508.)

legal existence of the Order of the *primitive* Temple, M. Thory, in digesting his *Annales originis, etc.*, had presented this Order under colours which are strange to it; but there is owing to him the justice of declaring that, from the moment when he had obtained the knowledge of the authentic titles which establish, with the importance and dignity of the Order, the legitimate and uninterrupted succession of its Grand-Masters, &c., he has hastened to give proof of the most honourable impartiality, by inserting¹ in his *Acta Latomorum*, a notice so much the more flattering for the Temple, as it is the result of the most attentive examination of the Documents extracted from its archives, and of the perfect conviction of the legitimacy of its existence.

Recherches politiques et historiques qui prouvent l'existence d'une secte révolutionnaire, etc. By the Chevalier de Mallet. Paris, 1817, in 8vo. of 278 p.

M. de Mallet, adopting the opinions of M. the Abbé Barruel and others, gives extension to their system, already so extraordinary

¹ See page 5 of the present Manual, note (*)—page 343 of the first volume of the *Acta Latomorum*;—page 139 of the second volume of the same work.

and so improbable ; he lays under contribution the whole History of France, and draws forth from its different epochs all the scenes of trouble that he can find in it ; he reproaches every one, and he makes to himself proofs from them, according to him unequivocal, of a single and sustained action, of a conspiracy always acting against the sovereign authority. The Templars, well understood, are not forgotten in the immense catalogue of sects and confraternities that he represents as receiving and transmitting from age to age, to their legitimate successors, the most sacred heritage, that is to say, the plan and constant aim of their mysterious conspiracy.

Was this confident language, the effect of a holy foresight, or of a celestial revelation ? Did the author see, like a certain famous person of the present century, an excess of *embonpoint* in the *present* state of civilization ? As for the rest, we agree with M. the Chevalier de Mallet that there really exists an all powerful conspiracy, of which the active and constant march conducts it slowly but necessarily towards its end. This conspiracy, which has nothing mysterious, is that of instruction combating the efforts of those who, through interest, would wish to cause ignorance to predominate.

We refer our readers to the judicious critique of the book of M. de Mallet, published in the *Journal des Debats* of the 7th and 9th November, 1817. We shall content ourselves with cautioning the author that he ought to have pointed out the sources from which he has extracted his anecdotes, in order to avoid the reproach that may be made against him of having trimmed them to his system, and of having made, consequently, rather a romance than a history.

We shall further remark, that M. de Mallet does not include the Jesuits in the number of his conspiring sects, notwithstanding all that is written on this subject, notwithstanding all that he can and ought to see himself. It is in vain that publishers discover the danger that menaces and presses us; the author refuses to believe them; he seeks, on the contrary, to exculpate the children of Loyola from the suspicion of certain attempts too justly imputed to that society called religious.

Histoire critique de l'inquisition d'Espagne, etc. By Don Juan-Antonio Llorente, second edition, 4 vols. in 8vo. Paris, 1818. See volume 1, page 80, and volume 4, pages 74, 75, particularly p. 76, 77, and 78.

Derniers momens des plus illustres person-

nages français condamnés à mort pour délits politiques depuis le commencement de la monarchie jusqu' à nos jours, etc. By M. * * *. Paris, Eymery, 1818, in 8vo. of 344 p.

Histoire physique, civile et morale de Paris, depuis les premiers temps historiques jusqu' à nos jours. By J. A. Dulaure. Second edition, 10 vols. in 8vo. Paris, 1823.

See volume 3, pages 71, 72, 73, 74, 75, and volume 7, pages 100 to 107.

If all the authors who have written on the Temple had, like M. Dulaure, been in the habit of only writing according to undeniable testimonies, we should not have had to forewarn the reader against the innumerable, and too often culpable, falsities with which their works abound.

PRIVATE NOTES.

A learned and illustrious French prelate, who has been admitted to take an *entire knowledge* of the Documents of which the archives and sacred treasure of the Order are composed, has had the goodness to communicate to us several notes, the major part of which are destined by him to a new edition of one of his works. We here offer him a public testimony of our gratitude, and we are going, with the assistance of his obliging authority, to submit to our readers some of his notes.

“ In the *España sagrada*, t. 16, p. 252, and t. 20, p. 168 and following, it is said, that according to the order of Pope Clement V., provisional Councils were held in Spain to examine the complaints imputed to the Templars. The Archbishop of Sant-Iago (St. James) convoked his in 1310 at Salamanca; fourteen Suffragan Bishops assisted in it. Although the Acts or verbal-processes of this Assembly have been lost, the writers agree in saying that the Fathers of the Council found no reason to condemn

the Templars, who were afterwards suppressed by the Council of Vienna in 1311."

"In the same learned collection, *España sagrada*, some other details concerning the establishments of the Templars in Spain, and their military exploits, are scattered."

In a letter that M. Munter, Bishop of Copenhagen, has written to him, dated the 13th December, 1823, the following passage is to be found, relative to the Templars.

"I do not know, Sir, if I have ever written to you, that, being at Rome, I have copied a large manuscript in the Provençal language: *Les retrais de la maison du Temple*, which forms the basis of the *Statutenbuch des ordens der Tempelherren*, published by me in German, at Berlin, 1794. I have there classed the statutes by contents; the second volume ought to contain the French original, and some historical and apologetical dissertations; but the stationer has not found his account in printing it, so that this original text remains still with me, and I have not published any thing more of the contents of this volume, than a dissertation on the principal accusations set up against the Templars, printed in the magazine of the late M. Henke, vol. 11, and of which M. Grouvelle has given a translation in his

historical Memoirs on the Templars (p. 11 and following)."

Notice sur la vie et les travaux de M. Corrêa de Serras. By D. Francisco d'Alméida, p. 13, and 14, in 4to. "On the true successors of the Temple, and on their present state. (Arch. litt., vol. 7, page 273.)

"The author gives an abridgement of the History of the Order of the Templars in Portugal, and he causes afterwards to be remarked the difference that always existed between the Portuguese Templars, and those of other nations. In Portugal, they were always submissive, faithful, and useful; which he attributes to the wise conditions which were imposed on them, from their very reception, and to the watch that the Government always exercised over them. He relates afterwards all that the good King Dennis (knowing their principles, consequently their innocence and utility,) did to preserve them in his states. He was however obliged to suppress them; but seven years after, he created the Order of Christ, to which he gave the property, rule, habit, etc. of the Templars; and even in the decree of creation, he said more than once that this Order is only a reformation of the

Order of the Templars. So, according to M. Corr  a, it is not necessary to seek for the successors of the Templars elsewhere than in the Knights of the Order of Christ.¹ He concludes this Memoir in remarking that it is to the successors of the Templars that the Portuguese owe their first discoveries."

Stuttgart, 6 Metzler: *das ritterwesen und die Templer, Johenniter, etc.* 1822, in 8vo.

Extract from another note of Bishop Munter.

"Christians of Saint-John, Johannites, Nazarenes, H  m  robaptists, Sabeans, Mend  ites."

This article being very long, we shall restrict ourselves to giving the following extract from it.

"Norberg is of all writers he who has shed the most light on the Christians of

¹ The Knights of Christ may well be considered as emanating from the holy and noble Militia of the Temple, but not as being the Order itself. It is because they are in fact recognized as a transformed fraction of the Templar institution, that this Order has thought fit, by a Statutory disposition, to order that the Knights of Christ be admitted Esquires or Novitiate Servants of Arms of the Temple, with exemption from what is prescribed in the Chapter of Admissions. (See Art. 408 of the Statutes.)

St. John, concerning whom, in 1780, he read to the Royal Society of Gottingen a learned dissertation.

“ The establishment of the Christian religion, the most vast, as well as the most useful of revolutions, having made immense conquests in all religious societies, Judaism, Paganism, and other oriental sects, were given up to a sort of anarchy; from those ruins other aggregations were formed, where each proselyte bringing his prejudices and belief, the result was an incoherent and odd amalgamation of some truths drowned in a crowd of absurdities. Such was, as it appears, the sect of the Johannites,¹ who will

¹ One must not confound with the Johannite Christians, of whom mention is made in this Article, the primitive Christians, who are equally designated by the title either of Johannites or Catholics.

The former take their name from John the Baptist; and their doctrine, from a singularity and pitiful incoherence, is only sustained by the gross ignorance in which the sectaries of this kind of christianity passively remain.

The latter, on the contrary, the disciples of St. John the apostle, profess in all its purity, the religious or evangelical doctrine, transmitted by Jesus Christ, a doctrine preserved, until our days, in all its purity, by the Sovereign Pontiffs and Patriarchs, the legitimate successors of John in the primacy of the apostleship, as well as by the

have borrowed from the Chaldeans the doctrine concerning the stars and the Genii; from the Jews some notions as to the Patriarchs; from the disciples of Saint-John the Baptist, and from Christians, some customs and moral notions.

“Norberg has translated and published in latin, the *Codex Nazareus*,¹ called the book of Adam, which appears to be their bible. It is a kind of Mosaick, without order, without method, where are found mentioned Noah, Abraham, Moses, Solomon, the Temple of Jerusalem, Saint-John the Baptist, Jesus Christ, the Christians and Mahomet.²

“In former times they inhabited the banks of the Jordan; but the vexations, exercised against them by the Mussulmen, obliged them to retire into Chaldea and Mesopotamia. They are at present dispersed in the Pachalick of Bagdad, towards Bassora, on the borders of the Euphrates, and of the Persian Gulph, for they are especially attached to the places where they

Pontiffs, the Doctors of the Law, and other Levites, set over its propagation.

¹ 3 vol. in 4to., 1815 and 1816.

² See *Allgemein Litteratur Zeung Diena*, in 4to., 1817.

can perform the ablutions and frequent immersions prescribed by their religion. Most travellers compute their number at twenty or twenty-five thousand.

“ They have no idea of the Trinity. Jesus Christ is the spirit and the word of the Father, but they do not admit his eternal generation. They have Priests and a Bishop, who are all obliged to marry. They have three principal feasts: one in winter, in memory of their first parents and of the creation of the world; another in summer, that of Saint-John the Baptist; and the third, which lasts five days, during which they come in crowds to seek the Bishop, who re-baptizes them with the baptism of Saint-John, on a Sunday, and in a river.

“ For the Eucharist, they use bread kneaded with oil, and wine extracted from raisins infused in water. They bless the elements in memory of Jesus Christ, make prayers to praise and thank God, after which the Bishop takes and distributes the elements to the communicants.

“ On the decease of a Bishop, or of a mere Priest, they are replaced by their sons. If they have none, the most fit among their relations is chosen.”

LUNAR-SOLAR CALENDAR,
FOR THE USE OF
The Order of the Temple.
CONTAINING
THE INDICATION OF THE GOLDEN NUMBER,
AND THAT OF THE EPOCHS.

1821 to 1900.

YEARS.		Golden Number.	Epcat.	Lunar Months, and agreement of the				
Lunar.	Solar.			Nisan.	Tab.	Sivan.	Tammuz.	Aab.
703	1821	17	26	4 A.	3 M.	2 J.	1 J.	31 J.
704	1822	18	7	24 M.	22 A.	22 M.	20 J.	20 J.
705	1823	19	18	13 M.	11 A.	11 M.	9 J.	9 J.
706	1824	1	*	31 M.	29 A.	29 M.	27 J.	27 J.
707	1825	2	11	20 M.	18 A.	18 M.	16 J.	16 J.
708	1826	3	22	9 M.	7 A.	7 M.	5 J.	5 J.
709	1827	4	3	28 M.	26 A.	26 M.	24 J.	24 J.
710	1828	5	14	17 M.	15 A.	15 M.	13 J.	13 J.
711	1829	6	25	5 A.	4 M.	3 J.	2 J.	1 A.
712	1830	7	6	25 M.	23 A.	23 M.	21 J.	21 J.
713	1831	8	17	14 M.	12 A.	12 M.	10 J.	10 J.
714	1832	9	28	2 A.	1 M.	31 M.	29 J.	29 J.
715	1833	10	9	22 M.	20 A.	20 M.	18 J.	18 J.
716	1834	11	20	11 M.	9 A.	9 M.	7 J.	7 J.
717	1835	12	1	30 M.	28 A.	28 M.	26 J.	26 J.
718	1836	13	12	19 M.	17 A.	17 M.	15 J.	15 J.
719	1837	14	23	8 M.	6 A.	6 M.	4 J.	4 J.
720	1838	15	4	27 M.	25 A.	25 M.	23 J.	23 J.
721	1839	16	15	16 M.	14 A.	14 M.	12 J.	12 J.
722	1840	17	26	4 A.	3 M.	2 J.	1 J.	31 J.

at Day of these Months with the Months of the Solar Year.

Elul.	Tischri.	Mars- chevan.	Cisleu.	Tebeth.	Schebet.	Adar.	V'adar.
29 A. 18 A. 7 A. 25 A. 14 A.	28 S. 17 S. 6 S. 24 S. 13 S.	27 O. 16 O. 5 O. 23 O. 12 O.	26 N. 15 N. 4 N. 22 N. 11 N.	25 D. 14 D. 3 D. 21 D. 10 D.	24 J. 13 J. 1 J. 20 J. 9 J.	22 F. 11 F. 31 J. 18 F. 7 F.	1 M.
3 A. 22 A. 11 A. 30 A. 19 A.	2 S. 21 S. 10 S. 29 S. 18 S.	1 O. 20 O. 9 O. 28 O. 17 O.	31 O. 19 N. 8 N. 27 N. 16 N.	29 N. 18 D. 7 D. 26 D. 15 D.	29 D. 17 J. 6 J. 25 J. 14 J.	28 J. 15 F. 5 F. 23 F. 12 F.	26 F. 6 M.
8 A. 27 A. 16 A. 5 A. 24 A.	7 S. 26 S. 15 S. 4 S. 23 S.	6 O. 25 O. 14 O. 3 O. 22 O.	5 N. 24 N. 13 N. 2 N. 21 N.	4 D. 23 D. 12 D. 1 D. 20 D.	3 J. 22 J. 11 J. 31 D. 19 J.	2 F. 20 F. 9 F. 30 J. 17 F.	3 M.
13 A. 2 A. 21 A. 10 A. 29 A.	12 S. 1 S. 20 S. 9 S. 28 S.	11 O. 30 S. 19 O. 8 O. 27 O.	10 N. 30 O. 18 N. 7 N. 26 N.	9 D. 28 N. 17 D. 6 D. 25 D.	8 J. 28 D. 16 J. 5 J. 24 J.	6 F. 27 J. 14 F. 5 F. 22 F.	25 F. 5 M.

YEARS.		Golden Number.	Epect.	Lunar Months, and agreement of the				
Lunar.	Solar.			Nisan.	Tab.	Sivan.	Tammuz.	Aab.
723	1841	18	7	24 M.	22 A.	22 M.	20 J.	20 J.
724	1842	19	18	13 M.	11 A.	11 M.	9 J.	9 J.
725	1843	1	*	31 M.	29 A.	29 M.	27 J.	27 J.
726	1844	2	11	20 M.	18 A.	18 M.	16 J.	16 J.
727	1845	3	22	9 M.	7 A.	7 M.	5 J.	5 J.
728	1846	4	3	28 M.	26 A.	26 M.	24 J.	24 J.
729	1847	5	14	17 M.	15 A.	15 M.	13 J.	13 J.
730	1848	6	25	5 A.	4 M.	3 J.	2 J.	1 A.
731	1849	7	6	25 M.	23 A.	23 M.	21 J.	21 J.
732	1850	8	17	14 M.	12 A.	12 M.	10 J.	10 J.
733	1851	9	28	2 A.	1 M.	31 M.	29 J.	29 J.
734	1852	10	9	22 M.	20 A.	20 M.	18 J.	18 J.
735	1853	11	20	11 M.	9 A.	9 M.	7 J.	7 J.
736	1854	12	1	30 M.	28 A.	28 M.	26 J.	26 J.
737	1855	13	12	19 M.	17 A.	17 M.	15 J.	15 J.
738	1856	14	23	8 M.	6 A.	6 M.	4 J.	4 J.
739	1857	15	4	27 M.	25 A.	25 M.	23 J.	23 J.
740	1858	16	15	16 M.	14 A.	14 M.	12 J.	12 J.
741	1859	17	26	4 M.	3 M.	2 J.	1 J.	31 J.
742	1860	18	7	24 M.	22 A.	22 M.	20 J.	20 J.

Day of these Months with the Months of the Solar Year.

Elul.	Tischri.	Mars- chovan.	Cisleu.	Tebeth.	Schebet.	Adar.	V'adar.
18 A. 7 A. 25 A. 14 A. 3 A.	17 S. 6 S. 24 S. 13 S. 2 S.	16 O. 5 O. 23 O. 12 O. 1 O.	15 N. 4 N. 22 N. 11 N. 31 O.	14 D. 3 D. 21 D. 10 D. 29 N.	13 J. 1 J. 20 J. 9 J. 29 D.	11 F. 31 J. 18 F. 7 F. 28 J.	1 M. 26 F.
22 A. 11 A. 30 A. 19 A. 8 A.	21 S. 10 S. 29 S. 18 S. 7 S.	20 O. 9 O. 28 O. 17 O. 6 O.	19 N. 8 N. 27 N. 16 N. 5 N.	18 D. 7 D. 26 D. 15 D. 4 D.	17 J. 6 J. 25 J. 14 J. 3 J.	15 F. 5 F. 13 F. 12 F. 2 F.	6 M. 3 M.
27 A. 16 A. 5 A. 24 A. 13 A.	26 S. 15 S. 4 S. 23 S. 12 S.	25 O. 14 O. 3 O. 22 O. 11 O.	24 N. 13 N. 2 N. 21 N. 10 N.	23 D. 12 D. 1 D. 20 D. 9 D.	22 J. 11 J. 31 D. 19 J. 8 J.	20 F. 9 F. 30 J. 17 F. 6 F.	28 F.
2 A. 21 A. 10 A. 29 A. 18 A.	1 S. 20 S. 9 S. 28 S. 17 S.	30 S. 19 O. 8 O. 27 O. 16 O.	30 O. 18 N. 7 N. 26 N. 15 N.	28 N. 17 D. 6 D. 25 D. 14 D.	28 D. 16 J. 5 J. 24 J. 13 J.	27 J. 14 F. 4 F. 22 F. 11 F.	25 F. 5 M.

YEARS.		Golden Number.	Epect.	Lunar Months, and agreement of the				
Lunar.	Solar.			Nisan.	Tab.	Sivan.	Tammuz.	Aab.
743	1861	19	18	13 M.	11 A.	11 M.	9 J.	9 J.
744	1862	1	*	31 M.	29 A.	29 M.	27 J.	27 J.
745	1863	2	11	20 M.	18 A.	18 M.	16 J.	16 J.
746	1864	3	22	9 M.	7 A.	7 M.	5 J.	5 J.
747	1865	4	3	28 M.	26 A.	26 M.	24 J.	24 J.
748	1866	5	14	17 M.	15 A.	15 M.	13 J.	13 J.
749	1867	6	25	5 A.	4 M.	3 J.	2 J.	1 A.
750	1868	7	6	25 M.	23 A.	23 M.	21 J.	21 J.
751	1869	8	17	14 M.	12 A.	12 M.	10 J.	10 J.
752	1870	9	28	2 A.	1 M.	31 M.	29 J.	29 J.
753	1871	10	9	22 M.	20 A.	20 M.	18 J.	18 J.
754	1872	11	20	11 M.	9 A.	9 M.	7 J.	7 J.
755	1873	12	1	30 M.	28 A.	28 M.	26 J.	26 J.
756	1874	13	12	19 M.	17 A.	17 M.	15 J.	15 J.
757	1875	14	23	8 M.	6 A.	6 M.	4 J.	4 J.
758	1876	15	4	27 M.	25 A.	25 M.	23 J.	23 J.
759	1877	16	15	16 M.	14 A.	14 M.	12 J.	12 J.
760	1878	17	26	4 A.	3 M.	2 J.	1 J.	31 J.
761	1879	18	7	24 M.	22 A.	22 M.	20 J.	20 J.
762	1880	19	18	13 M.	11 A.	11 M.	9 J.	9 J.

7 of these Months with the Months of the Solar Year.

Elul.	Tischri.	Mars- shevan.	Cisleu.	Tebeth.	Schebet.	Adar.	V'adar.
7 A. 25 A. 14 A. 3 A. 22 A.	6 S. 24 S. 13 S. 2 S. 21 S.	5 O. 23 O. 12 O. 1 O. 20 O.	4 N. 22 N. 11 N. 31 O. 19 N.	3 D. 21 D. 10 D. 29 N. 18 D.	1 J. 20 J. 9 J. 29 D. 17 J.	31 J. 18 F. 7 F. 28 J. 15 F.	1 M. 26 F.
11 A. 30 A. 19 A. 8 A. 27 A.	10 S. 29 S. 18 S. 7 S. 26 S.	9 O. 28 O. 17 O. 6 O. 25 O.	8 N. 27 N. 16 N. 5 N. 24 N.	7 D. 26 D. 15 D. 4 D. 23 D.	6 J. 25 J. 14 J. 3 J. 22 J.	5 F. 23 F. 12 F. 2 F. 20 F.	6 M. 3 M.
16 A. 5 A. 24 A. 13 A. 2 A.	15 S. 4 S. 23 S. 12 S. 1 S.	14 O. 3 O. 22 O. 11 O. 30 S.	13 N. 2 N. 21 N. 10 N. 30 O.	12 D. 1 D. 20 D. 9 D. 28 N.	11 J. 31 D. 19 J. 8 J. 28 D.	9 F. 30 J. 17 F. 5 F. 27 J.	28 F. 25 F.
21 A. 10 A. 29 A. 18 A. 7 A.	20 S. 9 S. 28 S. 17 S. 6 S.	19 O. 8 O. 27 O. 16 O. 5 O.	18 N. 7 N. 26 N. 15 N. 4 N.	17 D. 6 D. 25 D. 14 D. 3 D.	16 J. 5 J. 24 J. 13 J. 1 J.	14 F. 4 F. 22 F. 11 F. 31 J.	5 M. 1 M.

YEARS.		Golden Number.	Epact.	Lunar Months, and agreement of the					
Lunar.	Solar.			Nisan.	Tab.	Sivan.	Tammuz.	Aab.	
763	1881	1	*	31 M.	29 A.	29 M.	27 J.	27 J.	
764	1882	2	11	20 M.	18 M.	18 M.	16 J.	16 J.	
765	1883	3	22	9 M.	7 A.	7 M.	5 J.	5 J.	
766	1884	4	3	28 M.	26 A.	26 M.	24 J.	24 J.	
767	1885	5	14	17 M.	15 A.	15 M.	13 J.	13 J.	
768	1886	6	25	5 A.	4 M.	3 J.	2 J.	1 A.	
769	1887	7	6	25 M.	23 A.	23 M.	21 J.	21 J.	
770	1888	8	17	14 M.	12 A.	12 M.	10 J.	10 J.	
771	1889	9	28	2 A.	1 M.	31 M.	29 J.	29 J.	
772	1890	10	9	22 M.	20 A.	20 M.	18 J.	18 J.	
773	1891	11	20	11 M.	9 A.	9 M.	7 J.	7 J.	
774	1892	12	1	30 M.	28 A.	28 M.	26 J.	26 J.	
775	1893	13	12	19 M.	17 A.	17 M.	15 J.	15 J.	
776	1894	14	23	8 M.	6 A.	6 M.	4 J.	4 J.	
777	1895	15	4	27 M.	25 A.	25 M.	23 J.	23 J.	
778	1896	16	15	16 M.	14 A.	14 M.	12 J.	12 J.	
779	1897	17	26	4 A.	3 M.	2 J.	1 J.	31 J.	
780	1898	18	7	24 M.	22 A.	22 M.	20 J.	20 J.	
781	1899	19	18	13 M.	11 A.	11 M.	9 J.	9 J.	
782	1900	1	29	1 A.	30 A.	30 M.	28 J.	28 J.	

Day of these Months with the Months of the Solar Year.

Elul.	Tischri.	Mars- shevan.	Cisleu.	Tebeth.	Schebet.	Adar.	V'adar.
25 A. 14 A. 3 A. 22 A. 11 A.	24 S. 13 S. 2 S. 21 S. 10 S.	23 O. 12 O. 1 O. 20 O. 9 O.	22 N. 11 N. 31 O. 19 O. 8 N.	21 D. 10 D. 29 N. 18 D. 7 D.	20 J. 9 J. 29 D. 17 J. 6 J.	18 F. 7 F. 28 J. 15 F. 5 F.	26 F. 6 M.
30 A. 19 A. 8 A. 27 A. 16 A.	29 S. 18 S. 7 S. 26 S. 15 S.	28 O. 17 O. 6 O. 25 O. 14 O.	27 N. 16 N. 5 N. 24 N. 13 N.	26 D. 15 D. 4 D. 23 D. 12 D.	25 J. 14 J. 3 J. 22 J. 11 J.	23 F. 12 F. 2 F. 20 F. 9 F.	3 M.
5 A. 24 A. 13 A. 2 A. 21 A.	4 S. 23 S. 12 S. 1 S. 20 S.	3 O. 22 O. 11 O. 30 S. 19 O.	2 N. 21 N. 10 N. 30 O. 18 N.	1 D. 20 D. 9 D. 28 N. 17 D.	31 D. 19 J. 8 J. 28 D. 16 J.	30 J. 17 F. 6 F. 27 J. 14 F.	28 F. 25 F.
10 A. 29 A. 18 A. 7 A. 26 A.	9 S. 28 S. 17 S. 6 S. 25 S.	8 O. 27 O. 16 O. 5 O. 24 O.	7 N. 26 N. 15 N. 4 N. 25 N.	6 D. 25 D. 14 D. 3 D. 22 D.	5 J. 24 J. 13 J. 1 J. 21 J.	4 F. 22 F. 11 F. 31 J. 19 F.	5 M. 1 M.

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